SIMILES IN MANUSMṚTI

SIMILES IN MANUSMṚTI

BY

DR. M. D. PARADKAR

M. A., Ph. D.

BHAU DAJI PRIZEMAN

HEAD OF THE DEPARTMENT OF SANSKRIT, K. J. SOMAIYA COLLEGE,
GHATKOPAR, BOMBAY.

MOTILAL BANARSIDASS

DELHI :: PATNA :: VARANASI

PREFACE

This is an humble attempt to study the similes in Manusmṛti. First two chapters deal respectively with the field of observation of Manu and the peculiarities of construction that have appeared in expressing the similes. Chapter three gives the translation of relevant passages from the text of Manusmṛti with the Upamānas arranged according to the Sanskrit Alphabetical order. Herein I have clearly stated the Upameya, Upamāna, Sādhāraṇa Dharma and Upamāvācaka in each simile along with full notes on the peculiarities of construction found in each. Chapter 4 brings together other Alaṅkāras divided into two parts viz. (A) Alaṅkāras based on Aupamya and (B) Alaṅkāras independent of Aupamya. Although these do not form an important part of my study they have been included with a view to complete the information, about figures of speech in Manusmṛti.

In the translation of the passages from Manusmṛti, I have followed Buhler. I have used the edition of Manusmṛti—1929—with the commentary of Kullūka brought out by Pandurang Javji, Proprietor, Nirnaya Sagar Press, Bombay.

I have no adequate words to thank my revered Guru Prof. H. D. Velankar under whose guidance and at whose inspiration, I have been able to complete this work. But for his words of encouragement, I would never have been able to apply myself to this work. Sincere thanks are also due to Prof G. V. Devasthali, M.A., Ph.D.—who has kindly written a Foreword to this work and to M. M. Dr. V. V. Mirashi, M.A, Ph.D., D.Lit., who has spared his valuable time for writing a few words of encouragement, which appear at the end of this book.

I would, of course, be failing in my duty if I forget to thank Dr. J. C. Jain, M.A., Ph.D., who has been taking active interest in this work of mine and has been kind enough to introduce me to the Publishers of this book—Messrs. Motilal Banarsidass of Delhi—who have brought out this work in good time. My thanks are also due to them.

The Author acknowledges his indebtedness to the University of Bombay for the grant-in-aid received by him from the University towards the cost of publication of this work.

Mahim, Bombay-16
14th May 1960

M. D. PARADKAR.

FOREWORD

It gives me great pleasure to write a *foreword* to this valuable work of my *gurubandhu* Prof. Dr. M. D. Paradkar. The very fact that this work has been done under the guidance of Professor H. D. VELANKAR is, in my opinion, guarantee enough of its high standard and as such should require no *foreword* at all. But when my friend Dr. Paradkar expressed his desire that his work should have one and further that I should write it, I found it difficult to say 'no.' In a way I took it for a privilege and gladly undertook the task.

The present work forms about half of Dr. Paradkar's Thesis—a portion of the other half dealing with Śaṅkarācārya's work on similar lines has appeared in the Bombay University Journal, VOL. XXVII, Part I, September 1956. Even a cursory perusal of the work is enough to give the reader an idea of the scheme followed by the author.

Simile, as is well-known and self-evident, has played a very significant part in human language in general and *belles lettres* in particular. Nor is it less important in philosophical and such other works. It not only softens the acidity and toughness of the subject matter by adding some enlivening aspect to it, but more often than not serves to make it more appealing to the reader and better impressed and ingrained into his head. A study of the similes used by an author is again sure to give us a probe into his head and heart. For similes as a general rule, spring out of the thought material that is very deeply set in one's experience and are at the same time calculated to call out similar experience in the reader.

Similes may be studied from the point of view of their structure also, taking into account each of the four parts thereof, or the omission of any one or more of them, or an admixture or confusion of divergent constructions, or any deviation—stylistic or structural—from the norm. A close observation of all such

peculiarities in works belonging to some special field—say religion and philosophy—in particular is bound to be interesting no less than instructive. Hence it is that scholars of repute—both Indian as well as foreign—have directed their energies to a detailed study of, similes and Metaphors in the Ṛgveda', and 'Similes in the Various Family Maṇḍalas of the Ṛgveda'. Similes in the Great Epic, the Mahā-Bhārata, 'Similes in Sanskrit Dramatic Literature' and 'Similes of Kālidāsa' among others have also been studied on similar lines. Dr. Paradkar's Thesis belongs to this category and certainly deserves a place of honour therein. It deals in full details and exhaustively not only with the similes occuring in the Manu-smṛti, but also some other figures either based on Simile or independent of it——these latter, of course, forming the main subject of study.

In one section Dr. Paradkar has put together all the Similes (in translation) with his own observations on them. As a result of a close study of these, he has arrived at some conclusions regarding (i) the Field of the authors' observations, and (ii) the Peculiarities of Construction, which have been set forth by him in two different sections. *Alaṅkāras* based on *aupamya* and *Alaṅkaras* independent of it have been similarly studied (Of course, cursorily) in two parts in the section at the end. The number of similes discussed in this work is 228 while the other figures discussed are *Atiśayokti*, *Apahnuti*, *Dīpaka*, *Dṛṣṭānta*, *Nidarśanā*, *Rūpaka*, *Kāvyaliṅga* and *Sāra*.

Very wide, indeed, is the field of the author's observation as revealed by the similes in the Manu-smṛti. But even more interesting than this are the findings of Dr. Paradkar regarding the stylistic and structural peculiarities in that work. Thus though as a general rule the *Upamāna* and the *Upameya* are expected to agree in gender, number and case, there are cases where such an agreement is found lacking; and with his careful study of all such cases, Dr. Paradkar has shown (i) that divergence in gender between the *Upamāna* and the *Upameya* is often the result of an added Metaphor (i.e. the *Upameya* being couched in an expression involving a *Rūpaka*); (ii) that the use of one *Upamāna* for more *Upameyas* than once often results in disagreement in gender as

well as number; and (iii) that case disagreement is due either to grammatical considerations, or to anakoluthic construction or to exigencies of metre.

As regard *Sādhāraṇa dharma* it is observed that though it is generally stated only once, it may be expressed more than once (i) when the Simile is expressed in two independent sentences, or (ii) when the construction of the *Upamāna-vākya* differs from that of the *Upameya-vākya* or (iii) when the *Sādhāraṇa dharma* is not really *Sādhāraṇa*. In cases of the first variety, the common property is expressed by means of exact synonyms, or in some similar or slightly varying expressions, or positively as well as negatively; in the second, the statements of the common property further differ in case, tense, mood etc.; while in the third a re-statement of the common property becomes an absolute necessity to make the point of the simile quite clear.

Similar interest attaches to Dr. Paradkar's findings regarding the statement of the *upameya* and the *upamāna*, viz., when they are stated in restricted expressions, and under what circumstances they are elliptic. Cases of similes with one or more of their component parts dropped as also similes expressed in a totally irregular way have also been subjected to a similar scrutiny in this work; and the reader may do well to acquaint himself with the author's findings in connection with all these aspects by going through the work itself.

It may thus be easily seen that Dr. Paradkar has in these pages set a good example to young scholars stepping into the field of research which they could do well to emulate. Varied indeed is the field for Oriental Research and the larger the number of young enthusiastic scholars attracted to it the better. The present work of Dr. Paradkar will, I hope, prove a mile stone for other fellow workers in the field and will, therefore, have a hearty welcome from all quarters as it very well deserves.

G. V. Devasthali
25-2-1960.

CONTENTS

—:o:—

FIELD OF OBSERVATION

1. Similes are used for introducing simplicity and clarity of expression. Every author chooses his Upamānas from his experience and hence a study of the Upamānas goes a long way in determining the powers of observation of the author as they (i.e. the Upamānas) reveal things that have caught his fancy. From this point of view it is interesting to take a note of the Upamānas used by the author of Manusmṛti.

2. Broadly speaking the Upamās can be divided into five categories. Some Upamās are culled from the God-world, others are to be traced to the world of Sacrifice, which was once the central theme of ancient Indian thought. Majority of the Upamās, however, as is only expected, belong to this mortal world of ours. Hence Upamās from the Nature world, Animal-world and Human-world have a lion's share.

3. In the God-world, *Agni* (as a deity) is brought in as an Upamāna for a king who is advised to be full of luster and brilliancy like the former (2)[1]. *Indra* sending showers on earth during four months becomes the Upamāna for a king who is advised to shower gifts on his kingdom at proper times (36). *Deva* or *god* once becomes the standard of comparison for the householder who does not neglect the three fires, in point of the common property of enjoying bliss in the heavenly world (108) and secondly for a husband, even though he be destitute of character, devoid of virtues and a seeker of illicit pleasures, in respect of the common property i.e. receiving worship in the case of a faithful wife (109). *Yama* is the Upamāna for a king in point of impartial behaviour free from likes and dislikes and characterised by self-control (172). Again *Yama* exercising equal control over *friends and foes* becomes the standard of comparison for a king who also is expected to regulate his subjects impartially

1. Figures in brackets indicate the serial numbers of the similes in chapter 3.

(173). *Māruta* or *Wind* (as a deity), entering all created beings (in the shape of vital airs) and moving everywhere becomes the standard of comparison for a king who is expected to enter the hearts of his subjects through his spies (185). Similarly *Vāyu* on which depend the lives of all *creatures* (*jantavaḥ*) has rightly become the Upamāna for the householder on which depend all the members of other *āśramas* (orders of life) for their existence (94). *Varuṇa* becomes the Upamāna for a king in respect of binding down the sinners; the former does it with his noose, the latter with his sceptre (180).

4. Similes from the Sacrificial world are few and far between. By the time Manusmṛti was composed, the sacrifice had lost its importance which it had during the days of Saṁhitā and the Brāhmaṇa period, particularly due to the rise of Upaniṣadic thought and of the two antagonistic systems namely Jainism and Buddhism. Yet sacrificial similes are not totally absent. Thus a *Brāhmaṇa*, learned or not learned, is compared to sacrificial fire sanctified or not sanctified in point of being a great deity all the same (1) Kāma which grows all the more, instead of being extinguished by its enjoyment is rightly compared to *sacrificial fire* (*kṛṣṇavartman*) which also blazes merrily and is never extinguished by *clarified butter* and other offerings i.e. *havis* (3). Aghamarṣaṇa sūkta is compared to the *Aśvamedha sacrifice* in point of being efficacious in removing all sins (20). Non-metallic and unbroken vessels (*pātras*) are likened to *Camasa-cups* in sacrifice as both are cleaned with water (84). *The study of the three vedas* has become the Upamāna for Dharmaśāstra i.e. its study in point of being the cause of obtaining the heavenly world (102).

5. Looking at the Animal-world, it can be safely said that the author is a very careful observer of the habits of animals, birds and insects. Here the *cow* often occurs as an Upamāna.

6. Thus the *cow belonging to others* occurs as an Upamāna for others' wives in respect of the inability of the begetter in obtaining the progeny (73). The *cow* is also chosen as an Upamāna for unrighteousness (*adharma*) in point of being fruitful to a person not at once but after an amount of time. If the word

gauḥ is here understood as a *milch cow* or a *full-grown bull,* as does Kullūka, the Upamā would be based on Vaidharmya (74). A *blind cow* is chosen as the Upamāna for Saṁbhojanī-dakṣiṇā as both remain confined to the place where they exist without making progress (75), and *a cow in mire* rightly becomes the standard of comparison for the kingdom of a monarch where a Śūdra explains the law, in respect of sinking or perishing (76). Once an ignorant person accepting even a small gift is said to sink (perish) like a *cow* in the deep *mire* (78). A *cow* in case of another *cow* is compared in point of fruitlessness of acts for spiritual advantage performed by a brahmin who has not studied the Vedas (77).

7. *She-goats* (9), *ewes* (18), *mares* (21), *female camels* (46) and *buffallo-cows* (162) *belonging to others* occur as Upamānas for others' wives in respect of the inability of the begetter in obtaining the progeny. A *serpent* with its *slough* occurs as the Upamāna twice. Once the twice-born respecting the three Vyāhṛtis a thousand times and hence being free from sin (23) and secondly the man who confesses his guilt and hence is free from demerit (24) is compared to a *serpent* freed from its *slough.* The *bull* occurs as the secondary Upamāna for *akṣetrin* for which see under *seed* (*bīja*) in Sec. 20 no. 149 below. As a *tortoise* hides its *limbs,* so is a king advised to secure the members of his government from treachery (56). Vaidharmyeṇa Upamā occurs when a person who does not eat meat by disregarding rules is compared with a *piśāca* who eats it (133). The *ants* gradually raising an *ant-hill* supply a very appropriate Upamāna for a person slowly accumulating spiritual merit (134). The lives of *living creatures* are brought in comparison with the vital airs of kings and *tormenting the body* which puts an end to the lives of the former serves as the Upamāna for oppressing the kingdom which also destroys the vital airs i.e. lives of the latter (140). A king is said to be on par with a *heron* in point of planning the undertakings (144), with a *wolf* in respect of snatching the prey (193) with a *hare* in point of doubling in retreat (202) and with a *lion* in respect of showing valour (216).

8. The Brāhmaṇa who with a downcast look and cruel

disposition, is dishonest, falsely gentle and intent upon attaining his own ends is compared to a *heron* in point of behaviour (145 and 145A). Similarly, the Brāhmaṇa who is a hypocrite, a deceiver, a detractor of merits, is ever covetous, intent on doing injury, and is one who displays the flag of virtue is likened to a *cat* in respect of behaviour (148). If the king were not to inflict punishment on those who deserve it, the weaker ones would be roasted by the strong like *fish* on spike or like weaker *fish* devoured by the strong *fish* in water (158). *Fish with bones* occur as the subsidiary Upamāna with the *blind man* for which see Sec. 13 no. 11 below. A *trussed up deer* (*carmamaya mṛga*) (167) and the *wooden elephant* (*kāṣṭhamaya hastin*) (228) aptly become the standards of comparison for a brahmin who does not study, in respect of 'the want of substantiality.' The *deer* occurs as a subsidiary Upamāna for duties (of a king) for which see Sec. 13 no. 22 below. As *enemies* do not hurt *animals* (*mṛga*) sheltered by caves or fortresses, so the foes do not harm the king who has taken refuge in his fort (169). The king who is advised to (gradually) accept taxes little by little i.e. very moderately, from his kingdom is properly compared once with a *calf* (178), secondly with a *leech* (189) and thirdly with a *bee* (209) accepting their *food* bit by bit. The *bird* (*śakuni*) leaving the *tree* (*vṛkṣa*) occurs as an Upamāna for an ascetic leaving his body without any attachment (197). The *swan* (225) and the *elephant* (*vāraṇa* 227) are chosen as the appropriate Upamānas for a woman in respect of a graceful gait.

9. Casting a glance at the similes in the Human World, we find that here also the observation of the poet is very keen and covers a wide field. Here *Guru*, a *thief* and a *Śūdra* are often introduced for comparison.

10. Thus the *Guru* becomes the Upamāna for the teacher's teacher (62), for superiors, sons of the teacher that are born of wives of equal caste and venerable relatives of the teacher (63) as well as for a learned and virtuous son of the teacher, the wives of the teacher and a blood relative (*sapiṇḍa*) of the teacher (66) in respect of being treated with great reverence. Being highly respect-worthy forms the common property between *Guru*, the

Upamāna and the teacher's son imparting instruction, the Upameya (64). Respectability is mentioned as the common property between the Upamāna *Guru* and the Upameya namely the teacher's wives belonging to the same class (65). *Guru* is the Upamāna used for a more powerful king who is recommended to be served by a weak king whose disloyal subjects as well as his foe's army are expected to be kept under check by him (67). The *niyoga* being over, the person appointed for it in case of the widow has to treat her like a *daughter-in-law* (223) and the widow has to treat him like the *father-in-law* i.e. *guru* (68).

11. A *thief* (*caura*) is introduced as an Upamāna for a driver who kills a man under his chariot, in respect of sin and punishment (87) and for a person who sells another man's articles without his consent, in point of the infliction of punishment (88). Similarly a *thief* (*caura*) is chosen as the Upamāna for the person who does not return a deposit as well as he who demands what he never deposited (89), for persons appointed to guard provinces and vassals who remain neutral in attacks by robbers and the like (90) as well as for those individuals who receive stolen goods and those who offer fire, food, arms and shelter to thieves (91), in respect of punishment. A Brāhmaṇa seeking to obtain wealth by teaching or sacrificing for a thief is deservedly compared to a *thief* (*stena*) himself, as both become sharers of sin (92).

12. *Śūdra* is the Upamāna for a Brāhmaṇa who does not know the form of returning a salutation, in point of being unfit for being saluted by a learned man (203). All brahmins who are cattle-breeders, traders, mechanics, actors, singers, menial servants and usurers are compared with a *Śūdra* in point of degradation or low status (204). In one case, the Vaiśya and Kṣatriya or Pārthiva who commit adultery with a Brāhmaṇa woman are compared with a *Śūdra* in respect of severe punishment in the form of being burnt in a fire made of dry grass (205). *Śūdra* is also offered as the Upamāna for that Brāhmaṇa who neither worships in the morning nor in the evening, in respect of being excluded from all duties and sacred rights of a twice-born one i.e. *dwija* (206). On one occasion, a *Śūdra* begetting on a *Brāh-*

maṇa female a person excluded from the Aryan fold (*bāhya*), is offered as the Upamāna for the Bāhya himself getting a Bāhyatara person from a female belonging to the four castes (154).

13. *Gifts* given to an *ignorant man* (10) and a *eunuch* in case of *women* (210) are compared in point of fruitlessness of acts for spiritual advantage performed by an ignorant brahmin who has not studied the Vedas. A *blind man* eating *fish with bones* is used as an Upamāna for a liar who speaks falsehoods, in point of evil consequences(11). *Arundhatī* occurs as a standard of comparison for a woman who remains faithful to her husband as both are not required to leave the Bhartṛloka at any stage (17). A *hunter* following the track of the wounded *deer* by the *drops of its blood* is appropriately used as an Upamāna for a king who follows his duties with the help of inferences (22). *One's own self* becomes the Upamāna for a son (26) and the *latter* (*son*) becomes the standard of comparison for a daughter (135) in respect of inheritance to wealth. Similarly a *legitimate* (*aurasa*) *son* rightly becomes the standard of comparison for a son begotten on an appointed female in respect of inheritance to property (53). *An Anārya having appearance of an Aryan* is brought in comparison with a person who does not belong to any caste and is born of impure origin, as both can be known by their actions (34). A *weeder* plucking up *weeds* and preserving the *corn* is appropriately brought in as an Upamāna for a king who is expected to destroy his opponents and protect his kingdom (54). The *wife of the teacher* becomes the standard of comparison for the sister of the mother, the maternal aunt, the mother-in-law and the sister of the father, in respect of receiving honour (70) as well as in point of respectability (72). The *violation of Guru's bed* (*gurutalpa*) is chosen as an Upamāna for conjugal relation with sisters by the same mother, with maidens and females belonging to lowest caste as well as with wives of a friend or a son, in respect of *pāpāvahatva* (71) ; a wise man who should not explain unless he is asked and should not answer if asked improperly, even though he knows, is compared with an *idiot* in point of behaviour (93). *Slave-girls* (*dāsī*) are brought in comparison with others' wives as in case of both the *begetter*

does not obtain the offspring (106). The *twice-born men* (*dvijāti*) who are constantly sanctified by *sacrifices* become the Upamāna for kings constantly sanctified or purified by checking or controlling the wicked and favouring or protecting the good (111). Like a *servant* (*bhṛtaka*) waiting for his *wages* (*nirdeśa*) an ascetic, neither desirous of living nor of dying, should wait for his appointed time (123).

14. The eldest brother is compared with the *father* and the younger (lit. remaining) brothers are advised to live under him (like *sons*) (128). A king should behave towards his subjects like a *father* (129). The eldest brother behaving like the eldest, is to be respected or honoured like the *father* (130) or the *mother* (164). As a *father* protects his *own son*, so is a king asked to protect and provide for a Śrotriya or learned Brāhmaṇa, after having ascertained the ability of the latter (131). Like a *father* protecting his *sons*, the eldest brother is asked to protect or support his younger brothers (129) and the latter are also advised to behave towards him like *sons* (136). The eldest brother who, however, does not behave like the eldest is to be treated like an *ordinary relative* (146). The *son of a son* i.e. *grandson* is brought in as an Upamāna for the son of a daughter, as both save a person in the next world (139). The *mother* is given as the Upamāna for the sister of one's father and of one's mother as well as of one's elder sister, in respect of honour to be done to them (163).

15. A *dead person* (*preta*) is offered as the Upamāna for an outcaste (or a *patita*) in respect of the breaking of a pitcher filled with water, indicating his total severence from all relations (142). A virtuous wife remaining faithful to the husband after the death is said to obtain the heavenly world even without a son like the *Ancient Celibates* (152). A person who foolishly causes religious duties to be performed by wives of lower caste, even when his wife of the same caste is alive is compared with a *brāhmaṇacaṇḍāla* i.e. a *caṇḍāla begotten on a brāhmaṇa woman by a Śūdra* in point of being equally despicable (155). A *charioteer* who tries to control his *horses* serves as a befitting Upamāna for a person who is asked to restrain his senses that run riot among

sensual objects (171). A *vipra* i.e. *one of the brāhmaṇa guests* becomes the Upamāna for one's own father in respect of being fed at the funeral sacrifice (190). *Vaiśyas* are brought in comparison with Śūdras as the same mode of purification is common to both (198). In one case, men who have committed crimes and have been duly punished are said to go to heaven like *meritorious persons* (218).

16. In the Nature-World, as is quite expected in a work like Manusmṛti which professes to teach rules of conduct and the like, Upamānas or standards of comparison like *fire*, the *sun* and *water* should figure prominently.

17. Thus *fire* very commonly occurs as the Upamāna. A Brāhmaṇa is compared to *fire* (*jvalana*) in point of being free from all taints or being naturally pure (according to Buhler) (4). The same common property with a different emphasis is used when Brāhmaṇas not being impure even after being engaged in evil pursuits are compared to *fire* (*pāvaka*) which is also not soiled though found in *creamation grounds* (5). *Fire* (*vahni*) burning the *fuel* with its *lustre* becomes the standard of comparison for a knower of Vedas destroying all sin by (the fire of) his knowledge (6). Similarly *fire* burning *trees* (*druma*) even though wet, becomes a befitting Upamāna for a Vedajña burning all taint of his soul arising out of evil deeds (7). An ignorant vipra is compared with *tṛṇāgni* i.e. *fire made of grass* in point of dying out soon i.e. becoming useless (97).

18. The *sun* (*āditya*) once becomes the Upamāna for a king in point of dazzling the eyes and the mind (by this lustre) (27) and secondly (this time *sahasrāṁśu*) for the Universal Egg in respect of brilliancy (*prabhā*) (29). The *sun* (*āditya*) sucking up *water* (*toya*) with its *rays* becomes a standard of comparison for a king who is advised to elicit taxes from his kingdom (28).

19. *Water* has become the standard of comparison several times. It has already occurred with the *sun* and its *rays* in Sec. 18 above. In point of being free from taints or being pure by nature (according to Buhler) it i.e. *water* (*aṁbu*) becomes the Upamāna for Brāhmaṇas (40). *Water* (*udaka*) trickling out of the *foot of a skin* serves as an appropriate Upamāna for the

Prajñā or intelligence of a person which also slips away due to the misbehaviour of even one of his senses (39). The fame of a king who behaves in the right manner spreading in the world rightly compared to a *drop of oil* spreading in *water* (*aṁbahs*) (99) and that very fame diminishing in the world on account of his improper behaviour is likened to a *drop of ghee* going down in *water* (*aṁbhas*) (81). Once *it* occurs along with *nara* where a *man digging the ground with a spade* and obtaining *water* (*vāri*) is brought in as an Upamāna for an obedient Brahmacārin obtaining Vidyā from his teacher by service (120).

20. *Aparapakṣa* and *Pūrvapakṣa* occur as the Upamāna for the Aparāhṇṇa and Pūrvāhṇṇa as in both the former excels the latter and hence is preferable to it for a Śrāddha (12). *Amṛta* and *viṣa* are brought in comparison with insult (13) and honour (191) respectively, as a Brāhmaṇa is expected to long for the former and turn away from the latter. A *stone-boat* (*aśmaplava*) *in water* (*aṁbhasi*) once occurs as an Upamāna for a Brāhmaṇa who neither performs austerities, nor studies Vedas and yet longs for a gift, as both ultimately sink or perish (19). Secondly the *stone-boat* (*aupala-plave*) which drowns *a man trying to cross* with its help, becomes the appropriate Upamāna for the ignorant receiver of a gift who is responsible for the spiritual fall of an ignorant giver (143). The *sky* (*ākāśa*) which is not tainted by *mud* serves as an Upamāna for a person who is not tainted by *sin* even if he, in life's peril, accepts food from any person whatsoever (25). A Brāhmaṇa accepting out of greed a gift, great or small, is likened to an *unbaked clay-vessel* (*āmapātra*) in water, as both quickly perish (33). The *arrow* (*iṣu*) and the *wound* serve as a double Upamāna for *bīja* and *paraparigraha* i.e. another's wife where the *bījakṣepa* of a man upon another's wife after the *bījakṣepa* of the legitimate husband is declared to be as useless as the throwing of an *arrow* at the *wound* of a deer which is already wounded (37). Subsisting on begged food on the part of a student is compared with *fasting* (*upavāsa*) in point of bringing equal merit to the person who performs or undertakes it (45). Vidyā which should not be bestowed on a pupil without merit or money is aptly compared to a *good seed*, (*śubham bīja*) which should not

be sown on a *barren soil* (*ūṣara*) (47). The son of an Ārya by an Āryan woman being worthy of all sacraments is compared to a *good seed* (*subīja*) in a *good soil* (*sukṣetra*) prospering extremely well in the form of a sprout (219). In one place the giver of sacrificial food to an ignorant Vipra is aptly likened to a *sower* (*vaptṛ*) sowing *seed* on a *barren soil* (*iriṇa*), as the activity of both yields no reward (151). Once the *bīja* of an *akṣetrin* (one having no wife) sown on another's wife is compared to the dropped *seed* or *bija* of a *bull* (*ārṣabhaṃ bīja*) sown on cows belonging to others, in point of being fruitless to the sower (149). The corporeal beings resuming (in new births) their respective kinds of action (prescribed by the creator) are compared to *seasons* obtaining their respective *characteristics* of their own accord at the change of each season (49). Dead body is said to resemble a *log of wood* (55) and *a clod of clay* (176) in point of being abandoned as useless. A *clod of clay* (*loṣṭa*) dissolving in a *great lake* (*mahāhṛda*) is used as an Upamāna for evil deeds melting under the influence of the triple Veda (161).

21. Houses cursed by female relations call comparison to houses affected by *kṛtyā* in respect of the common property i.e. bringing about ruin (58). *Silken cloth* (*kṣauma*) is used as an Upamāna for conch-shells, horns, bones and ivory on account of the common property of being purified by a mixture of cow's urine and water (60). The *earth* (*gauḥ*) which yields its product only after a good deal of work upon it is brought in as the standard of comparison for unrighteousness which also produces its fruit after an amount of time and not at once (79). The *earth* (*dharā*) also becomes the Upamāna for a king in point of supporting all creatures equally (112). In one case, *land* (*bhūmi*) has become the Upamāna for water, carnal enjoyment of women, jewels in water as well as those made of stones as false evidence or speech in case of all these leads to the same disastrous consequences (156). A *planet* (*graha*) standing supreme among *stars* (*nakṣatra*) is brought in comparison with the supervisor (*sarvārthacintaka*) appointed by a king lording over the subordinate (80). All created beings are shown to resemble the *wheel* in being turned round and round continuously by the Lord (82). Skins and

objects made of split cane are compared to *clothes* (*caila*) (86) and vegetables, roots and fruits are likened to *grain* (114) in point of being cleansed with water etc. The *moon* giving delight to *men* is given as the Upamāna for a king giving delight to his subjects (83). The sevenfold kingdom is shown to resemble the *triple staff* of an ascetic as in case of both no single part is more important than the other, all being equally important (101). An ignorant householder (of course a Brāhmaṇa) accepting gold, land, cow, etc. stands on par with a *piece of wood* (*dāru*) which is reduced to ashes (by contact with fire) and so turns out to be useless (105). A *tree* (*druma*) *that is being watered well* (*sicyamāna*) becomes the Upamāna for the nation of a king protected by him in point of growth and prosperity (194). A *tree* becomes the subsidiary Upamāna with fire which can be seen under *fire* see Sec. 17 above. A *tree* (*vṛkṣa*) leaving the *bank of a river* as well as a *bird* (*śakuni*) leaving the *tree* (196) are offered as the standards of comparison for an ascetic leaving his body and becoming free from attachment. *Impurities of metallic ores* (*dhātu*) which are burnt on account of being melted in a blast become the standard of comparison for taints of the senses or organs which also are destroyed through the control of breath (113).

22. *Rivers, small and great* (*nadīnadāḥ*) finding a resting place in the *ocean* (*sāgara*) supply the Upamāna for all members of other orders of life (*āśramas*) finding protection in a householder (119). A *river* (*nimnagā*) united with the *ocean* (*samudra*) is the standard of comparison for a wife united with her husband, as in case of both the former assumes the qualities of the latter (212). *Rivers* (*sindhavaḥ*) running towards the *ocean* (*samudra*) again become the Upamāna for the subjects turning towards i.e. following that king who subdues his passions and decides the affairs according to law (213). *Killing a brāhmaṇa* becomes the Upamāna for falsely attributing a high birth to oneself, giving information to king (regarding a crime) and falsely accusing a teacher (153) while *stealing gold* is chosen as the Upamāna for stealing a deposit, a horse, silver, land, men, diamonds and gems (175). In one place voluntary neglect of sacred fires on the part

of an Agnihotrin is said to resemble the *killing of a warrior* (192), while in another, forgetting the Veda, reviling the Vedas, giving a false witness, slaying a friend, eating forbidden food and swallowing substances unfit for food are declared to be on par with *drinking wine* (221). In all these cases the common property is the same namely *pāpāvahatva*.

PECULIARITIES OF CONSTRUCTION OF THE SIMILIES

Manusmṛti is primarily a work on Dharmaśāstra. Hence the author is not much interested in expressing his similes in the usual form accepted in Poetics. Consequently peculiarities of construction figure prominently in the work.

1. Majority of the Upamās contain single Upamānas. These are 176 in number. Out of these seven are Mālopamās. In 46 Upamās, a double Upamāna is present. Among these instances of Mālopamā are 3. Some Upamās contain a triple Upamāna also. These are 5 in number. In No. 61 *vahni*, *edhas* and *tejas* are given as the Upamānas for *vedavit*, *pāpa* and *jñānāgni* respectively. The *sādhāraṇa dharma* is *dahana*. For the disagreement in gender and the *sādhāraṇa dharma* with slight variation see sections 4 and 10 respectively. In No. 22, *asṛkpāta*, *mṛgayu* and *mṛga* are the standards of comparison for *anumāna*, *nṛpati* and *dharma* respectively. Here the *sādhāraṇa dharma* is *padanayana*. For the twice mention of *sādhāraṇa dharma* see section 10 and for the *sāmānya-viśeṣa-bhāva* between the Upameya and the Upamāna see section 15 below. In No. 54 *nṛpa*, *paripanthin* and *rāṣṭra* are compared to *nirdātā*, *kakṣa* and *dhānya* respectively in respect of *uddhṛtya rakṣaṇam*, which is the *sādhāraṇa dharma*. For the disagreement in gender and number see section 3 below. In 151, *vaptā*, *bīja* and *īriṇa* are brought in correspondence with *dātā*, *havis* and *anṛca vipra* respectively in point of *na labhate phalam* which is the common property, For the disagreement in case refer to section 7. In No. 154, *bāhya*, *cāturvarṇya* and *bāhyatara* are likened to *śūdra*, *brāhmaṇī* and *bāhya* in respect of *prasūyate* which is the *sādhāraṇa dharma*. For the disagreement in gender see section 4 below. No. 28 is the solitary instance of Upamā containing a quadruple Upamāna. Here *āditya*, *toya*, *raśmin* and *samudra* (*lupta*) are brought in as

1. Figures indicate the serial numbers of the similes in chapter 3.

standards of comparison for *nṛpa*, *kara* (*tax*), *adhikārin* (*lupta*) and *rāṣṭra* respectively. The *sādhāraṇa dharma* is *haraṇa* or acceptance. For the disagreement in gender see section 4 below. For the restrictive adjective in the Upamāna-vākya see section 14 below. For the *lopa* in both the Vākyas in this Upamā see section 16 below.

2. The words expressive of Upamā are generally *yathā-tathā* and *iva*. In No. 5 *evam* is used for expressing Upamā and the antecedent *yathā* is dropped. This antecedent is dropped in No. 149 also and *tathā* is used. In No. 11 *iva* is irregularly used for *yathā* . In Nos. 57 and 197 two pairs of Upamānas namely *vṛkṣa* and *nadīkūla* as well as *śakuni* and *vṛkṣa* are given for the double Upameya *yati* and his *deha*. As this is done with two different setences, *yathā* is repeated twice. In the irregularly expressed Upamā where *carmamaya mṛga* (167) and *kāṣṭhamaya hastin* (228) are brought in comparison to *anadhīyāna vipra*, the poet being influenced by the word '*te*' in '*d*' uses *yaśca* instead of *tathā* for emphasizing the Upameya. When the usual order of the Upamāna and Upameya is inverted, *tathā*, which should be mentioned with the Upameya is generally dropped. This happens in Nos. 53, 67, 123, 152 and 217 in view of the Upameya-vākya preceding the Upamāna-vākya. At times *iva*, the Upamā-vācaka comes after the adjective of the Upamāna as in No. 34 where *iva* comes after the adjective *āryarūpa* of the Upamāna *nara* which is to be taken twice i.e. both with the Upameya-vākya and the Upamāna-vākya. This happens in No. 58 also where *iva* comes after the adjective *kṛtyāhatāni* of the Upamāna *gehāni* which is to be supplied from the first line of the verse.

3. Disagreement in either of the two namely gender or number or in both is very common in Manusmṛti. There is disagreement in gender as well as number between *te* i.e. *viprāḥ* and *ambu* (40), *anumānena* and *asṛkpātaiḥ* (22), *kakṣam* and *paripanthinaḥ* (54), *savarṇāḥ guruyoṣitaḥ* and *guru* (65), *pāpānam nigraheṇa* and *sādhūnām saṅgraheṇa* with *ijyābhiḥ* (111), *prākaraṇika* (*gṛhastha*) and *puttikāḥ* (134), *sādhvī strī* and *brahmacāriṇaḥ* (152) *abjeṣu aśmamayeṣu ratneṣu* and *bhūmi* (156) and *prajāḥ* and *priyadveṣyau* (173).

4. Disagreement in gender obtains between the subordinate Upameya *jñānāgninā*, and the corresponding Upamāna *tejasā* in No.6, on account of the Rūpaka *jñānāgninā*, which otherwise would have been *jñānena*. This kind of disagreement (i.e. in gender) is also very common in Manusmṛti. Thus it exists between *anṛcaḥ vipraḥ* and *śrautasmārta karman* (*lupta*) with *dānam* and *ajñaḥ* respectively (10), *aśvamedha* and *aghamarṣaṇam sūktam* (20) *enas* and *tvac* (23), *adharma* and *tvac* (24) *jīvitātyayamāpannaḥ* and *pāpam* and *ākāśam* and *paṅka* respectively (25), *kara* and *toyam* as well as *rāṣṭram* and *samudra*(*lupta*) (28) *haimam aṇḍam* and *sahasrāṁśu* (29), *lobhātpratigrahakṛt vipra* and *aṁbhasi āmapātram* (33), *bījam* and *paraparigraha* with *iṣu* and *kham* respectively (37), *prajñā* and *indriyam* with *udakam* and *dṛtipāda* respectively (39), *bhaikṣeṇa vṛtti* and *upavāsa*(45), *vidyā* and *śubham bījām* (47), (*yateḥ*) *deha* and (*nadī-*) *kūlam* (57), *jāmiśāpa* and *kṛtyā* (58), *adharma* and *gauḥ* [cow (74), *earth* (79)], *rāṣṭram* and *paṅke gauḥ* (76), *anṛca vipra* and *śrauta-smārta karman* (*lupta*) with *gauḥ* and *gauḥ* (77) *te sarve* i.e. *rājapuruṣāḥ* and *nakṣatrāṇi* (80), *nṛpateḥ yaśas* and *loka* with *ghṛtabindu* and *aṁbhas* (81) as well as *tailabindu* and *aṁbhas* respectively (99) *prakṛtayaḥ* (subjects) and *mānavāḥ* (83), *ataijasāni nirvraṇāni pātrāṇi* and *camasāḥ* (84), *saptāṅgam rājyam* and *tridaṇḍaḥ* (101), *rājan* and *dharā* (112) *indriyāṇi* and *dhātavaḥ* (113), *gurugatā vidyā* and *vāri* (120), *duhitā* and *putra* (135), *cāturvarṇya* and *brāhmaṇī* where *cāturvarṇya* is used for want of a suitable feminine form (154), *indriyāṇi* and *vājinaḥ* (171), *karāḥ* (tax) and *ādyam* (178, 189 and 209) *kāmakārataḥ agnīnāmapavedha* and *vīrahatyā* (192), *rāṣṭram* and *sicyamāna druma* (194) *śrautasmārta karman* (*lupta*) and *strī* (210) *āryāyām* and *sukṣetre* (219).

5. Disagreement in number only is found in *te* i.e. *viprāḥ* and *jvalana* i.e. *agni* (4), *doṣam and drumān* (7), *pitaraḥ* and *vāyu* (183) and *ubhau* i.e. *vaiśyapārthivau* and *śūdra* (205).

6. Comparison of many Upameyas with a single Upamāna results in disagreement in either number or gender or in both. Disagreement in number exists between *śreyāṁsaḥ*, *āryāḥ guruputrāḥ*, *guroḥ svabāndhavāḥ* and *guru* (63), *carmaṇi vaidalāni* with *cailam* (86), *rakṣādhikṛtaḥ* (*narāḥ*) *sāmantāḥ* and *caura* (90), *agnidaḥ*, *bhaktadaḥ*, *śastrāvakāśadaḥ*, *samnidhātaraḥ* and *caura* (91),

and *śākāni, mūlāni, phalāni* and *dhānyam* (114). At times such a comparison results in disagreement in gender also as is seen in No. 153 where all the Upameyas namely *samutkarṣe anṛtam, rājagāmi paiśunam* and *guroḥ alīkanirbandhaḥ* differ in gender from the Upamāna *brahmahatyā*. In No. 156, *strīṇām bhogaḥ* and *maithunam* in gender from *bhūmi* , the Upamāna. The same happens in No. 221 where the Upameyas namely *brahmojjhatā, suhṛdvadhaḥ* and *garhitānādyayoḥ jagdhiḥ* differ from the Upamāna *surāpānam*. This way of comparing many Upameyas with a single Upamāna has once given rise to disagreement in gender as well as in number as is seen between one of the Upameyas namely *abjeṣu aśmamayeṣu ratneṣu* and the Upamāna *bhūmi* (156).

7. Disagreement in case is also conspicuous by its presence. In No. 78, the correspondence of case between *svalpaka pratigraha*, and *paṅka* cannot be maintained on account of the two meanings, primary, and secondary of *sīdati* which is the *sādhāraṇa dharma*. Its secondary meaning (going with *pratigraha*) namely failure requires the instrumental while the primary meaning (going with *paṅka*) stands in need of the locative. In No. 83, the Upameya *yasmin* is in the locative and the Upamāna *candram* is in the accusative due to the correspondence of the expression *candram dṛṣṭvā* in the Upamāna-vākya with *yasmin* in the Upameya vākya, which ultimately means *yam dṛṣṭvā*. No. 143 is an irregularly expressed Upamā where ignorant *dātā* and ignorant *pratīcchaka* are compared to *udake taran* (*nara*) and *aupala plava*. Disagreement in case exists between the Upameya *pratīcchaka* which is in the nominative and the corresponding Upamāna *aupala plava* which is in the instrumental. This is due to the fact that the double Upameya is expressed with a *dvandva* in *dātṛpratīccakau*. For the suggestion contained in the Upamā see section 14. In No. 151 *anṛce* (*caturthī*) *havirdāna* is compared to *iriṇe* (*saptamī*) *bījavapana*. Here the disagreement is due to the roots connected with the two namely *dā* and *vap* which govern the dative and the locative respectively.

8. Change in construction of the Upamāna-vākya and the Upameya-vākya inevitably results in disagreement in case between the Upameya and the Upamāna. In No. 173, *yama*

controlling *priyadveṣyau* is brought in comparison with the king or *rājan* who is advised to control his subjects i.e. *prajāḥ*. Here *Yama*, the Upamāna is in the nominative and *rājan* the Upameya is in the instrumental. Similarly in Nos. 178, 189 and 209 *vatsa* and *ādya*, *vāryokas* and *ādya* and *ṣaṭpada* and *ādya* are brought in comparison with *rājan* and *kara* (tax) in point of *alpādana* or *alpa-grahaṇa*. Here also the Upamānas namely *vatsa*, *vāryokas* and *ṣaṭpada* are in the nominative while the Upameya *rājan* is in the instrumental. Disagreement also obtains between *karāḥ* which is in the nominative and the corresponding Upamāna *ādyam* which is put in the accusative case. The same is true of No. 185 where *māruta* is brought in comparison with *rājan* in point of *praviśya saṁcāra*, which is the *sādhāraṇa dharma*. Here also the Upamāna *māruta* is in the nominative while the Upameya *rājan* is in the instrumental. In all these cases, the Upameya-vākya is in the passive construction and the Upamāna-vākya in the active. No. 180 offers a case opposite to this putting the Upamāna-vākya in the passive and the Upameya-vākya in the active. Here *rājan* is compared to *Varuṇa* in point of *pāpānām nigraha*. Because of the construction referred to above, the Upamāna *Varuṇa* here is put in the instrumental and the Upameya *rājan* in the nominative.

9. This leads us to disagreement in respect of both case and gender. In No. 23, *dvija* and *enas* are compared to *ahi* and *tvac* in point of *vimucyate*, which is the *sādhāraṇa dharma* ; *enas* is *neuter* and *tvac* is feminine. Here *enasaḥ* is put in the ablative and *tvacā* in the instrumental. This is due to the consideration of metre as *tvacaḥ*, would have disturbed it by causing one letter more. It is also possible to regard the Sandhi *tvacevāhiḥ* as an irregular Sandhi of *tvacaḥ iva—tvacā iva* and then double Sandhi *tvaceva*. No. 39 gives a case exactly opposite to this. Here slipping of *prajñā* due to the misbehaviour of one *indriya* is compared to the trickling of *udaka* from *dṛtipāda* or foot of a skin. Here the Upamāna *tena* (*indriyeṇa*) is put in the instrumental and the Upameya *dṛteḥ pādāt* in the ablative, since the root *kṣar* is used with both the instrumental and the ablative. In No. 112 the *prākaraṇika rājan* is compared with *dharā* in point

of equally supporting the people (*dhāraṇa*). Here *dharā*, the Upamāna is put in the nominative while being influenced by the word *vratam* (of the king) in 'd' the Taddhita *pārthivam* becomes an adjective Here *bibhrataḥ* naturally refers to *rājñaḥ* (to be supplied) which thus is put in the genitive. The word *bibhrataḥ* is really the short form of the expression '*yaḥ* (*rājā*) *bibharti tasya*'. For the anakoluthic construction here see section 23 below. In No. 219, *subīja* springing up in *sukṣetra* is brought in comparison with the son of an Āryan born by an Ārya. Here disagreement in case and gender obtains between the Upameya (*āryāt*) masculine and the corresponding Upamāna *subījam* (neuter), as the former is in the ablative while the latter is in the nominative. This is due to the *sādhāraṇa dharma* not being really *sādhāraṇa*. For this see section 12 below.

10. When the Upamā is expressed with the help of two independent sentences, the *sādhāraṇa dharma* is repeated twice. Exact repetition of this *dharma* takes place in Nos. 1, 7, 10, 12, 20, 22, 28, 36, 37, 77, 120, 140, 151 and 210. In Mālopamās generally the *sādhāraṇa dharma* between the Upameya and the Upamānas is the same. There is only the following exception. In Nos. 144, 193, 202 and 216, *rājan* is compared to *baka* (heron), *vṛka* (wolf), *śaśa* (hare) and *siṁha* (lion) respectively. Here the *sādhāraṇa dharma* is different in case of each Upamāna. It is *arthacintana* in case of *baka*, *avaluṁpana* in the case of *vṛka*, *viniṣpatana* in case of *śaśa* and *parākrama* in that of *siṁha*. Sometimes the repetition of this *sādhāraṇa dharma* is undertaken with only a slight variation. In No. 6, *dahati* is the *sādhāraṇa dharma* which is mentioned once with the *upasarga nir* (going with the Upamāna) and secondly without it (going with the Upameya). In No. 94 the *sādhāraṇa dharma* namely *āśritya vartante* occurs with the *upasarga sam* while going with the Upamāna and without it, while going with the Upameya. Similarly in No. 169 the *sādhāraṇa dharma* i.e. *na hiṁsanti* is repeated twice once with the *upasarga upa* and secondly without it. At times the *sādhāraṇa dharma* is expressed twice but by two synonyms. This happens in No. 161 where the *sādhāraṇa dharma* is expressed once by the word *vinaśyati* and second by *majjati* which ultimately mean the

same thing. Sometimes the *sādhāraṇa dharma* is expressed in both ways negative and positive in order to lend force to the expression. Thus in No. 3, not being satisfied with a negative expression namely *na śāmyati* going with the Upameya *kāma* and their *upabhoga*, the poet expresses the same idea in a positive manner with the word *abhivardhate* going with the Upamāna *kṛṣṇavartman* and *havis*. In No. 5, however, the poet uses *na duṣyati*, a negative expression going with the Upamāna *pāvaka* and chooses *pūjyāḥ*, a positive one with the Upameya. Here the latter being *brāhmaṇāḥ*, the positive and emphatic expression in its case can be attributed to the fact that the poet was a champion of Brahmanism.

11. When the construction of the Upamāna-vākya differs from that of the Upameya-vākya the mention of the *sādhāraṇa dharma* twice in two different expressions becomes necessary. Thus the Upamānavākya is put in the active construction and the Upameya-vākya in the passive and hence the *sādhāraṇa dharma* is mentioned twice in Nos. 173, 178 (189, 209), 180 and 185. In No. 173 the *sādhāraṇa dharma* is expressed twice but with synonymous expressions namely *niyacchati* with the Upamāna and *niyantavyāḥ* with the Upameya. In Nos. 178 (189 & 209), the *dharma* takes two different forms according to the nature of the associate. With *kara* (tax), the Upameya it is *alpagrahaṇa* (*alpo gṛhītavyaḥ*) and with *ādya*, the Upamāna it is *alpādana* (*alpam alpam adanti*). In No. 185, the *sādhāraṇa dharma* is mentioned twice with a variation. With *Māruta* the Upamāna it is *praviśya saṁcāra* while with *rājan*, the Upameya it is merely *praveśa* or *praveṣṭavyam*. In No. 180, however, the poet has preferred to put the Upamāna-vākya in passive construction and the Upameya-vākya in the active. Here the *sādhāraṇa dharma* is expressed with different yet synonymous expressions namely *baddhāḥ* going with the Upamāna *Varuṇa* and *nigṛhṇīyāt* going with the Upameya *rājan*. In all these cases, an advice is given to *rājan* in the Upameya-vākya and hence the words expressive of common property (*sādhāraṇa dharma*) going with it (the Upameya) are put in the potential namely *niyantavyāḥ* in No. 173, *alpo alpo gṛhītavyaḥ* in Nos. 178, (189, 209), *praveṣṭavyam* in No. 185 and *nigṛhṇīyāt* in No. 180.

The *dharma* with the Upamāna is in the present tense. Thus all these are cases of disagreement in mood or *vidhi*. For the difference in case owing to change of construction see sec. 8.

12. At times the *sādhāraṇa dharma* is not really *sādhāraṇa dharma* but is similar and hence it has to be expressed with two different words altogether. This happens in No. 219, where a son born of an Ārya from an Āryā is compared to *subīja* born in *sukṣetra*. Here the *sādhāraṇa dharma* takes two different forms namely *saṁskāramarhati* with the Upameya and *saṁpadyate* with the Upamāna. For the difference in case and gender see sec. 9 above and for restrictive expression see sec. 13 below. No. 47 offers an example where the choice of passive construction on the part of the poet has created a difficulty in expressing the *sādhāraṇa dharma* which is not really *sādhāraṇa*. Here *vidyā* is the Upameya and *śubham bīja*, the Upamāna. The *sādhāraṇa dharma* is conceived as dropping or employing which should have been expressed in two different ways according to the nature of the associate as in No. 219 above. With *vidyā* it is *vaktavyā* and with *bīja* it is *vaptavyam*. The poet had to choose the former instead of using a common expression on account of the passive construction. This has given rise to *liṅgabheda* also for which see sec. 4 above. No. 172 offers a different case altogether as Padanidarśanā contained in *yāmyā vṛtti* forms the *sādhāraṇa dharma* of the comparison of the *nṛpa* or *rājan* with *yama*.

13. Sometimes the Upamāna is conditioned by a restrictive attribute or expression in order to bring it in correspondence with the Upameya. In No. 33, the Upameya is a *brāhmaṇa* who perishes on account of coveting gifts. Here the Upamāna *āmapātra* is restricted by the attribute *aṁbhasi* in order to make it suitable to the context of *vināśa*, as *āmatva* by itself does not lead to destruction. In the Upamāna, *āma* corresponds to *lobhātpratigraha* in the Upameya but there is nothing corresponding to *aṁbhasi* in the Upameya. Similarly in Nos. 75 and 76 the Upamāna *gauḥ* is restricted by the attributes *andhā* and *paṅke* respectively. In the former this is undertaken to suggest the similiarity of *andhātva* of *gauḥ* with the *saṁbhojanītva* of *dakṣinā*, the Upameya; so that *ekatraivāste* stands to reason in case of both. In the latter, *paṅke*

the adjective of the Upamāna *gauḥ* makes it correspond with *rāṣṭram* of a king in which a *śūdra* explains the law, in point of the *sādhāraṇa dharma sīdati*. In No. 131, the second Upamāna namely *putra* for the Upameya *śrotriya* is restricted by the word *aurasa* in order to support *sarvataḥ saṁrakṣaṇa*, the *sādhāraṇa dharma*. In No. 158, if the reading *jale matsyānivāhiṁsyuḥ* is accepted, *jale* becomes a restrictive attribute of the Upamāna employed for making it suitable as an Upamāna for *durabalāḥ*, the Upameya in point of *āhiṁsana* to *sādhāraṇa dharma*. In No. 219, *su* in the double Upamāna *subīja* and *sukṣetra* is employed in order that it may correspond with the double Upameya *ārya* and *āryā*. No. 185 offers an example where a word belonging only to the Upameya is used in order to bring out its correspondence with the Upamāna. Here *rājan* is compared to *māruta* in point of *praviśya saṁcāra*; but nothing corresponding to *cāraiḥ* (in case of the former) is used in the Upamāna; as *cāraḥ* belong to the Upameya *rājan* only and make it correspond to *māruta*. In No. 97, however, the restrictive adjective *anadhīyāna* of the Upameya *brāhmaṇa* corresponds to *tṛṇa* which is compared with the Upamāna *tṛṇāgni*, which means *tṛṇakṛta agni*. Here the *sādhāraṇa dharma* is *na śāmyati*, as both of them do not function for long.

14. At times restrictive words used in the Upamāna suggest a corresponding restriction in the Upameya. In No. 7, the adjective *ārdrān* of the Upamāna namely *drumān* suggests a corresponding adjective such as *dustaram* or *dīrgham* in case of the Upameya viz. *karmajam doṣam* as is indicated by the word *api* in *ārdrānapi drumān*. Similarly the adjective *jātabala* of the Upamāna *vahni* suggests the *arthajñāna* of the *Vedas* in case of *Vedajña*, the Upameya. Really the *arthajñāna* corresponds to the strength of fire. Ultimately the meaning is that just as strong fire burns even wet trees so a learned brahmin destroys even great sins, evils or misfortunes. In No. 21, the adjective *kraturāṭ* used of the Upamāna *aśvamedha* indicates a similar adjective *sūktarāṭ* of the Upameya *aghamarṣaṇa sūkta*. In No. 28, *aṣṭau māsān* serves a restrictive adjunct in case of the Upamāna *āditya* drawing up water with rays. This suggests a corresponding restriction in the drawing of the taxes (*karas*) by the *nṛpa* gradually on appro-

priate occassions and in proper time. For the *lopa* in the stanza see sec. 16 below. Similarly in No. 36, *vārṣikāṅścaturo māsān* restricts the Upamāna-vākya namely *Indra* sending showers and suggests that the *nṛpa* (Upameya) should shower gifts on his *rāṣṭra* on proper occasions only. In No. 37, *viddhamanuviddhyataḥ* restricts the Upamāna *iṣu* which is said to be shot in vain and suggests a similar adjective namely *kṣiptamanukṣipataḥ* in case of the Upameya namely the person who sows the seed in another's wife. In No. 49, *ṛtuparyaye* restricts the double Upamāna *ṛtu* and *ṛtuliṅga* and suggests a corresponding restriction such as *sṛṣṭyantare* in case of the double Upameya *dehinaḥ* and *karmāṇi*. Here *ṛtus* obtaining their distinctive marks i.e. *ṛtuliṅgas* are offered as the Upamāna for *dehins* resuming their respective *karmāṇi* in their new births. The word *paśyataḥ* used in the Upameya-vākya in No. 76 where the *rāṣṭra* of a king who allows a *śūdra* to discuss *dharma* or law in his kingdom is compared to *paṅke gauḥ* in poi nt of *sīdana*, suggests the comparison of the king with a cow boy who helplessly watches the calamity. In No. 102, the Upamāna *trivedādhyayana* given for the Upameya *dharmaśāstra* suggests the *adhyayana* of the latter though not expressed. In No. 120, a *śuśrūṣu* pupil obtaining *vidyā* from the *guru* is compared to a person a *nara* obtaining *vāri* i.e. water by digging into the ground with a *khanitra* i.e. spade. Here the correspondence between the adjectives of the Upameya and the Upamāna namely *śuśrūṣu* and *khanitreṇa khanana* suggests the comparison of *sevā* and *khanitra*. It appears that the poet wants to suggest the adjective *pṛthvīgatam* of *vāri*, the Upamāna corresponding to *gurugatā*, the adjective of *vidyā*, the Upameya. This further suggests the comparison of *guru* and *pṛthvī*; the former being the treasure of *vidyā* i.e. knowledge and the latter, the store-house of *vāri* i.e. water. For the *lopa* contained in the verse see sec. 16 below. In No. 143, the double Upamāna namely *udake taran* (*nara*) and *aupala plava* is brought in correspondence with the ignorant *dātā* and (*equally*) ignorant *pratīcchaka*. Here the instrumenal in the Upāmāna *aupala plava* brings out its *karaṇatva* which suggests a similar *karaṇatva* of the corresponding Upameya namely *pratīcchaka* in spite of its being put in the nominative. For the difference in case between the two refer to sec. 7 above. In

No. 194, the adjective *sicyamāna* of the Upamāna *druma* is intended to bring out the correspondence with *bāhubalāśritam* in case of the Upameya *rāṣṭram*. Here *bāhubalāśraya* is compared to *seka* or sprinkling, resulting into *vardhana* or prosperity which is the *sādhāraṇa dharma*.

15. Sometimes the Upamāna is related to the Upameya as is *viśeṣa* to *sāmānya*. No. 22 is a case in point. Here the subsidiary Upameya is *anumāna* and the corresponding Upamāna is *asṛkpāta*. It is evident that *asṛkpāta* is only one of the *anumānas* which lead the *mṛgayu* or hunter to trace the track of *mṛga* or deer. For the disagreement in gender and number which results from this, see sec. 3 above. In No. 34, the adjective *āryarūpa* of the Upamāna *nara* (to be taken twice in both the *vākyas*), corresponds to *avijñāta* in the Upameya. Correspondence does exist in case of the two predicative adjectives of the Upameya namely *varṇāpeta* and *kaluṣayonija* and a similar adjective namely *anārya* in case of the Upamāna. Smoetimes one and the same word serves as the Upamāna and Upameya on account of Śleṣa as in No. 56 where the word *aṅga* means a member (limb) of the government with the Upameya *rājan* (*prākaraṇika*) and limbs with the Upamāna *kūrma*. In No. 119, the words expressive of Upamāna namely *nadīnada* is a *samāhāra*. In No. 148, the secondary Upamāna namely *ṛṣabha* is indirectly mentioned through the *taddhita* from *ārṣabham*. In Nos. 178 (189, 209), the word expressive of the subsidiary Upamāna namely *ādya* though mentioned once is to be construed with all the three Upamānas namely *vatsa*, *vāryokas* and *ṣaṭpada* brought in correspondence in the Upameya *rājan*. For the change in construction resulting into disagreement in case see sec. 8 above. For the Lopa see sec. 16 below.

16. This brings us to Luptopamās. At times words in the Upameya-vākya are *lupta*. Thus in Nos. 10, 77 and 210, *dāna* and *ajña*, *gauḥ* and *gauḥ* and *ṣaṇḍha* and *strī* are brought in as standards of comparison with *aphalatva* as *sādhāraṇa dharma*. Here doubt exists about the exact nature of the double Upameya. Part of it is *anṛca vipra* corresponding to *dāna*, *gauḥ* and *ṣaṇḍha*. The other part corresponding to *ajña*, *gauḥ* and *strī* appears to be *śrautasmārta karma*, as suggested by *Kullūka*. This, however, is *lupta*. Thus

anṛca vipra who is *aphala* in *śrautasmārta karma* is compared with *dāna* in case of *ajña*, *gauḥ* in case of another *gauḥ* and *ṣaṇḍha* in case of *striyaḥ* ; as all these are also *aphala*. For the resulting disagreement in gender see sec. 4. This happens in No. 120 where a *śuśrūṣu* pupil obtaining *vidyā* from the *guru* is compared to a *nara* or a person obtaining *vāri* or water by digging into the ground (*khanan*) with a *khanitra* or a spade. Here the correspondence exists between the adjective *śuśrūṣu* in the Upameya-vākya and the corresponding adjective *khanitreṇa khanan* in the Upamāna-vākya. Thus resulting into the comparison of *sevā* and *khanitra* as pointed out in sec. 14 above. But the substantive *brahmacārī* in the Upameya-vākya corresponding to *nara* in the Upamāna-vākya is not expressed. For other suggestions in the verse see sec. 14 above. Lopa in the Upamāna-vākya is not conspicuous by its absence. In Nos. 178, 189 and 210, *vatsa*, *vāryokas* and *ṣaṭpada* accepting their *ādya* i.e. food bit by bit are brought in comparison with *rājan* who is advised to accept the *karas* (taxes) from his *rāṣṭra* little by little. Here the source of food corresponding to rāṣṭra, in the Upameya-vākya is not mentioned in the Upamāna-vākya. For the change of construction in the stanza resulting into difference in case as well as for Upamāna being mentioned only once, refer to sections 8 and 15 above. Both these were cases of Lopa in double Upamānas. Lopa in a *quadruple* Upamāna is also present in No. 28. Here *āditya* sucking up *toya* (water) by its *raśmayaḥ* is given as the Upamāna for the king i.e. *nṛpa* accepting *karas* (taxes) from his kingdom i.e. *rāṣṭra*. Here Lopa occurs in both i.e. in the Upameya-vākya as well as the Upamāna-vākya. Thus corresponding to *raśmibhiḥ* in the Upamāna, there should be *adhikāribhiḥ* in the Upameya, which, is dropped. On the other hand, the Upamāna does not contain the word *samudrādibhyaḥ* corresponding to *rāṣṭrāt* in the Upameya. Along with these Upameya-luptā and Upamāna-luptā Upamās, the solitary instance of Vādilupta may be mentioned. Thus in Nos. 225 and 227 a woman i.e. *strī* is compared with a *haṁsa* i.e. *swan* and *vāraṇa* (*hastin*) i.e. elephant in point of *gamana* or graceful gait. As the Mālopamā is expressed here with the help of a compound namely *haṁsavāraṇagāminīm*, the

Upamā drops *vādi* i.e. *iva* the word expressive of it and hence the Upamā is Vādiluptā.

17. Dharmaluptā Upamā is, however, most common. These Upamās can be mainly divided into two categories, *samāsagā* and *vākyagā*. The former occurs when the Upamāvācaka is compounded with the Upamāna and the latter occurs when it is not so compounded and the Upamā is expressed with the help of a full sentence. Coming to Dharmaluptā Upamās expressed with the help of a *samāsa* we find that in case of single Upamānas it occurs 7 times and in that of double Upamāna only once. In Nos. 4 and 40 *vipras* are compared with *jvalana* i.e. *agni* or fire and *ambu* i.e. *udaka* or water. Here the *sādhāraṇa dharma* as understood by Buhler is *śucitva* which is not expressed. This would make the Mālopamā Dharmaluptā; *jvalanāmbusamā* makes it *samāsagā*. If, however, *na doṣo bhavati* is understood as the common property, Upamā would become *samāsagā* Pūrṇopamā. In Nos. 130 and 164, *jyeṣṭhavṛtti jyeṣṭha* is compared with *pitā* and *mātā*. This is also Mālopamā containing single Upamānas. Here *vṛtti* or treatment which is the *sādhāraṇa dharma* is omitted. Hence Dharmaluptā ; *māteva* or *piteva* make it *samāsagā*. In No. 45, *bhaikṣeṇa vṛtti* is likened to *upavāsa* in point of *puṇyāvahatva*, the *sādhāraṇa dharma*, which however, is *lupta*; *ūpavāsasamā* brings in *samāsagā*. In No. 71, *retaḥseka* with *svayonis* (sisters by the same mother), *kumaris*, *antyajas* and *sakhyuḥ* or *putrasya striyaḥ* is compared with *gurutalpa* (violation of Guru's bed) in respect of being *pāpāvaha* or (equally) sinful. Here *pāpāvahātva* is not expressed. The expression *gurutalpasamam* makes it *samāsagā*. In No. 175, the *apaharaṇa* of *nikṣepa*, *nara*, *aśva*, *rajata*, *bhūmi vajra*, and *maṇi* is compared to *rukumasteya* (stealing gold) and in No. 192, *kāmākārataḥ agnīnamapavedha* (voluntary neglect of sacred fires) is likened to *vīrahatyā* (killing of a warrior or the slaughter of a son), in respect of being (equally) *pāpāvaha*. The word *pāpāvahatva* is dropped in both the stanzas. The expression *rukmasteyasamam* in the latter make both the Upamās *samāsagā*. In No. 221, however, many Upameyas, namely *brahmojjhatā*, *vedanindā*, *kauṭasākṣyam*, *suhṛdvadhaḥ* and *garhitānādyayoḥ jagdhiḥ* are compared to a single Upamāna namely *surāpānam*. Here also the *sādhāraṇa dharma* is *pāpāvahatva*,

which is *lupta*. The word *surāpānasamam* makes this Upamā also *samāsagā*. No. 11 contains double Upamāna where the intention of the poet is to compare an *arthavaikalya-bhāṣitā nara* i.e. a liar with an *andha* i.e. blind man eating *sakaṇṭaka matsyas* i.e. fish with bones as both ultimately come to grief. Here *duḥkhaprāpti*, which is the *sādhāraṇa dharma* is *lupta*; *matsyāniva* makes it *samāsagā*. For the irregularity in expressing the Upamā see sec. 22 below.

18. This leads us to Vākyagā Dharmaluptā Upamās. They are 7 in number. All of them contain single Upamānas, expressed with the help of full sentences. The *sādhāraṇa dharmas* that are *lupta* are *dhanasvīkārayogyatva* in case of *putra*, the Upameya, and *ātman*, the Upamana in No. 26 as well as in that of Duhitā (Upameya) and *putra* (Upamāna) in No. 135, *ādaraṇīyatva* in case of *mātṛśvasā*, *mātulānī*, *śvaśrū* with *pitṛṣvasā* (Upameyas) and *gurubhāryā* (Upamāna) in No. 70, *doṣabhāktva* in case of *lipsāvān brāhmaṇa* (Upameya) and *stena* i.e. *caura* or thief (Upamāna) in 92, *svargasādhanatva* in case of *dharmaśāstra* (*Upameya*) and *trivédādhyayana* (Upamāna) in No. 102, *pāpāvahatva* in case of many Upameyas namely *samutkarṣe anṛta*, *rājagāmi paiśuna* with *guroḥ alīkanirbandhaḥ* and the single Upamāna *brahmahatyā* in No. 153 and *patitatva*—between the Upameya namely *bhartā* who causes the duties to be performed by another (woman) when the wife of equal caste exists and the Upamāna namely *Brāhmaṇacāṇḍāla* in No. 155.

19. Thus in Dharmaluptā Upamās we find that *pāpāvahatva* and *puṇyāvahatva* are the usually omitted *dharmas*. This is perfectly natural in a work on Dharmaśāstra. This shows that the respective Upamānas were too well-known to make the mention of the *dharma* with reference to them, necessary. Thus *upavāsa* was known to be *puṇyāvaha* and *gurutalpa*, *brahmahatyā*, *rukmasteya*, *vīrahatyā* and *surāpāna were the avowed pātakas* of the day. The same argument can be advanced in case *duḥkhaprāpti* of a blind man eating fish with bones, *ādaraṇīyatva* in case of *pitā* and *mātā* as well as *patitatva* of a *brāhmaṇacāṇḍāla* and *doṣabhāktva* of a *stena* or thief.

20. Triluptā Upamās occur in expressions like *bakavṛtti* in No. 145, *bakravratika* in No. 145A and *baiḍālavratika* in No.

148. In these expressions only *vṛtti* or *vrata*, the Upameya is mentioned and all other parts (remaining three) of the Upamā are dropped. These words are formed on the authority of the Vārtika, '*saptamyupamānapūrvapadasya bahuvrīhiruttarapadalopaśca*'.

21. There are only two Upamās based on Vaidharmya. In No. 74, *adharma* is compared to *gauḥ* in respect of the *sādhāraṇa dharma-na sadyaḥ phalati.* Kullūka takes *gauḥ*, in the sense of a milch cow or a full-grown bull which gives its reward immediately and understands the Upamā to be based on Vaidharmya. The Upamā can be considered as one based on Sādharmya if *gauḥ* is understood in the sense of a cow which yields its reward i.e. milk only after bringing forth the calf and thus bringing about the *abhāva* of *sadyaḥ phalana* like that of *adharma*. No. 133, however, is a clear instance of an Upamā based on Vaidharmya, as here the fact that the king who does not eat meat, disregarding the rules, becomes deer to men and free from disease is brought out by the dissimilar example of *piśāca* eating meat without any idea of observing any rule and becoming hateful.

22. In addtion to this, there are some Upamās in Manusmṛti, which are expressed in a totally irregular way. These Upamās deserve a separate mention. Thus No. 11 compares an *arthavaikalyabhāṣitā nara* i.e. a liar with an *andha* i.e. a blind man eating (*aśana*) *sakaṇṭaka matsyas* i.e. fish with bones as both ulitmately come to grief. *duḥkhaprāpti*, therefore, is the *sādhāraṇa dharma*, which is not expressed as is indicated in sec. 17 above. The Upamā is expressed in a very unusual manner. Very probably the poet has conceived it as a Nidarśanā where *artha-vaikalya-bhāṣitā naraḥ* is ultimately compared to *sakaṇṭakamatsya-bhakṣayitā andhaḥ*. This is indicated by the fact that the Upameya *sa naraḥ* is sandwitched between two parts of the Upamāna namely *matsyām* and *kaṇṭakaih*. If *iva* is taken to be *Utprekṣāvācaka*, the Nidarśanā would certainly be less spoilt. In No. 149, two verses namely IX-50 and 51 go to form the Upamā. The real Upamā is in 50 d and 51 ab; 50 d expects a context of 51 a, b and c. The intention of the poet is to compare the seed (*bīja*) of an *akṣetrin* (i.e. another's wife) to the dropped (*skandita*) *bīja* (i.e. seed) of a bull (*ārṣabha*) in cows belonging to others. The *sādhāraṇa dharma*

is *moghatva* or uselessness. Here *ṛṣabha* or *vṛsabha* the secondary Upamāna corresponding to *parakṣetrapravāpī* is expressed indirectly with the Taddhita form *ārṣabham* as indicated in sec. 15 above. The Upameya has two adjectives namely *akṣetrin* and *parakṣetra-pravāpin*. Corresponding to the latter there is *anyagoṣu* in 50 a i.e. the Upamāna-vākya; but a similar adjective corresponding to *akṣetrin* in the Upameya could not be conceived in case of *ṛṣabha* or *vṛṣabha*, the Upamāna, as the latter does not possess any *kṣetra* as such.

23. In two Upamās, the construction becomes anakoluthic in view of the irregularity in expressing the Upamā. Thus in No. 112, *dharā* or earth is brought in as an Upamāna for *rājan* in point of *bhūtānām dhāraṇa* i.e. supporting all creatures. Here the poet begins with an active construction in the Upamāna-vākya and puts the Upamana *dharā* in the nominative; but being influenced by the words *pārthivam vratam* in d, he chooses to express the Upamāna *rājan* which is to be supplied with a genitive (such as *rājñaḥ*) as shown by the expression *bibhrataḥ*. This *bibhrataḥ* is to be taken as the short form of the expression *yah bibharti tasya* as is shown in sec. 9 above. Nos. 167 and 228 offer another example of this kind of construction. Here *carmamaya mṛga* and *kāṣṭhamaya hastin* are brought in comparison with an *anadhīyāna vipra* in point of *nāma bibhrati*, which is the common property. Here the poet uses *yaśca* instead of *tātha* for emphasizing the Upameya as shown in sec. 2 above. The poet begins with an Upamā, but being influenced by the word '*te*' in d which replaces *tathā* by *yaśca*, concludes the verse with a *Dīpaka* where the *prakṛta vipra* and *aprakṛta mṛga* and *hastin* are connected by means of one common property namely *nāṃa bibhrati*. Hence the anakoluthic construction.

24. In conclusion, we find that the author of Manusmṛti is not very particular in expressing Upamās as they are not his primary concern. This gives rise to changes of construction in the Upameya-vākya and the Upamāna-vākya, which in their turn, give rise to disagreement in case. Parts of the Upameya and Upamāna are dropped many a time. Dharmaluptā is not conspicuous by its absence. Irregularities in expressing the Upamā do arise on account of the change of the mind of the poet. This brings in anakoluthic construction.

TRANSLATION (OF THE PASSAGES) AND NOTES

(1) अग्नि (and महद्दैवतम्)

A Brāhmaṇa, be he ignorant (*avidvān*) or learned (*vidvān*) is a great divinity just as *Agni* i.e. *fire* whether consecrated (*praṇīta*) by prayers or not consecrated (*apraṇīta*) is a great divinity (IX-317).

Upameya—Brāhmaṇa

Upamāna—Agni

Sādhāraṇa Dharma—mahat daivatam,

Upamāvācaka—Yathā

Note:—Correspondence between Brāhmaṇa and Agni as also between *avidvān* and *apraṇīta*, *vidvān* and *praṇīta* is intended; only they have been mentioned in an inverted order i.e. the correct order would have been *apraṇītaśca praṇītaśca*. But this would have disturbed the metre by causing one letter more. The Upameya-vākya precedes the Upamāna-vākya, hence the dropping of *tathā*. The Upamā is expressed with the help of two independent sentences; therefore the common property namely *daivatam mahat* is mentioned twice.

(2) अग्नि (and प्रतापयुक्तत्व-तेजस्वित्व)

(If) he (i.e. the king) is ardent in wrath (*pratāpayukta*) against criminals and endowed with brilliant energy (*tejasvī*), and destroys wicked vassals, then his character (*vratam*) is said (to resemble) that of Fire (*āgneyam*) (IX-310).

Upameya: *nṛpa* from stanza 309.

Upamanā—Agni

Sādhāraṇa Dharma:—*pratāpayukta* and *tejasvī*

Note:—This is Gamyopamā suggested by the Nidarśanā contained in '*āgneyam vratam*' in *d*. 'As the Upamā is *gamyā*, the Upamāvācaka is conspicuous by its absence.

(3) अग्नि i.e. कृष्णवर्त्मन् and हविस्

Desire is never extinguished by the enjoyment of desired objects; it only grows stronger like *Kṛṣṇavartmạn* i.e. *fire* (fed) with *havis* i.e. clarified butter or oblation.

(II—94).

Upameya: *Kāma* and *Kāmānām upabhoga*

Upamāna—kṛṣṇavartman and *havis*

Sādhāraṇa Dharma:—*abhivardhate* and *na śāmyati*

Upamāvacaka: *iva*.

Note:—This Upamā contains a double Upamāna. Here the Sādhāraṇa Dharma is repeated twice, once namely *na śāmyati* goes with the Upameya and the other *abhivardhate*, with the Upamāna. The former is negative, while the latter is positive. Not being satisfied with the negative expression in *a* and *b* the poet expresses the same idea in a positive manner in *d*.

(4) अग्नि i.e. ज्वलन (and अदोषभाक्त्व)

By teaching, by sacrificing for, and by accepting gifts from despicable (men), no sin accrues to Brāhmaṇas or Vipras; (for) they (*te*) are like *jvalana* i.e. *fire* (and *ambu* i.e. water) (X—103).

Upameya: *Te* i.e. *viprāḥ* mentioned in c

Upamānas: *jvalana* as well as *aṁbu*

Sādhāraṇa Dharma—na doṣo bhavati

Upamāvācaka—sama

Note:—This is a Mālopamā as two Upamānas are mentioned for one Upameya. There is disagreement in number between the Upameya namely *te* which is plural and Upamānas namely *jvalana* and *aṁbu*, both of which are singular in number. There is also disagreement in gender between the Upameya i.e. *te* and one of the two Upamānas namely *aṁbu*, as the former is masculine while the latter is neuter.

G. Bühler translates *d* as 'for they (are as pure)' as fire and water. It seems that the common property between the Upamānas and the Upameya, according to him is purity or *śucitva*. This would make the stanza an instance of Dharmaluptā Upamā as the *dharma* namely *śucitva* or purity is left to be understood. This construction, though quite plausible, is not necessary in view of '*na doṣo bhavati*' mentioned in c which serves the purpose of supplying the common property intended by the poet.

Also see No. 40 below.

(5) अग्नि i.e. पावक and श्मशान

The brilliant fire namely *pāvaka* is not contaminated even

in burial places i.e. *śmaśāneṣu* and when presented with oblations (of butter) at sacrifices, it again increases mightily. Thus, though Brāhmaṇas employ themselves in all (sorts of) mean occupations, they must be honoured in every way; for (each of) them is a very great deity (IX-318-19.).

Upameya: *Brāhmaṇa* and *aniṣṭāni karmāṇi*
Upamāna: *Pāvaka* and *śmaśānas*
Sādhāraṇa Dharma: *na duṣyati* and *pūjyāḥ*
Upamāvācaka : *evam*

Note:—There is a double Upamāna in the Upamā. Here the antecedent *yathā* is dropped. The Sādhāraṇa Dharma is repeated, once negatively in *na duṣyati* going with the Upamāna and then positively with *pūjyāḥ* going with the Upameya. Not being satisfied with a negative expression in verse 318 b, the poet expresses the same idea in a positive manner in verse 319 c. The emphasis on the Sādhāraṇa Dharma going with the Upameya namely Brāhmaṇas, stands to reason in case of the author who is a champion of Brahmanism. Here the antecedent *yathā* is dropped.

(6) अग्नि i.e. वह्नि and एधस् and तेजस्

Just as *vahni* i.e. *fire* in one moment consumes with its *flame* (*tejasā*) the *fuel* (*edhas*) that has been placed upon it, even so he who knows the Vedas, destroys all guilt by the fire of knowledge (*jñānāgninā*). (XI—246).

Upameya: *Vedavit*, *pāpa* and *jñānāgni*
Upamāna: *Vahni*, *edhas* and *tejas*
Sādhāraṇa Dharma: *nirdahati* or *dahati*
Upamāvācaka: *yathā—tathā*

Note:—Here a triple Upamāna is present. Jñānāgni is a Rūpaka. On account of this Rūpaka, there is disagreement in gender with reference to the corresponding *tajasā* in the Upamāna-vākya. Otherwise *jñāna* would have been the proper Upameya. As the Upamā is expressed with the help of two independent sentences, the Sādhāraṇa Dharma namely *nirdahati* is mentioned twice, once with the Upasarga *nir* and secondly without it.

This is Pūrṇopamā helped by Rūpaka and hence the verse is an example of Saṅkara of Rūpaka and Upamā.

(7) अग्नि i.e. वह्नि and द्रुम

Just as *vahni* or fire that has gained strength (*jātabalo*) consumes even *trees* (*drumān*) full of sap (*ārdrān*), even so he who knows the Veda, burns out the taint of his soul which arises from (evil) acts. (XII-101).

Upameya: *Vedajña* and *Karmaja doṣa*

Upamāna:—*Jātabalo Vahni and druma*

Sādhāraṇa Dharma:—*dahati*,

Upamāvācaka:—*yathā—tathā*

Note—This Upamā contains a double Upamāna. *Vedajña* is compared with *jātabalo vahni*. It is clear that by *Vedajña* a person who knows the meaning of the Vedas in addition to knowing it by heart is meant. Compare '*granthato arthataśca vedajñaḥ* (*Kulluka*) and the knowledge of the meaning corresponds to the increased strength of the fire. Corresponding to the adjective *ārdran*, author probably means that we should supply a corresponding adjective in case of *karmajam doṣam* such as *dustaram* or *dīrgham*, as is indicated by *api* in *ārdrānapi drumān*. There is also disagreement in number between *doṣam* and *drumān* i.e. the former is singular, while the later is plural. The Sādhāraṇa Dharma, as usual, is mentioned twice in keeping with two sentences that go to form the *Upmā*.

(8) अक्ष and कूर्म see under कूर्म and अक्ष No. 56 below.

(9) अजा (and उत्पादकस्य प्रजाभागित्वाभाव)

As with *cows* (*gauḥ*), *mares* (*aśvā*), *female camels* (*uṣṭrā*), *slave-girls* (*dāsī*), *buffallo-cows* (*mahiṣī*), *she-goat* i.e. *ajā* and *ewes* (*avikā*) (belonging to others), it is not the begetter i.e. *utpādakaḥ*, who obtains the offspring (but their owner alone is so); even thus (it is) with the wives of others (IX-48).

Upameya: *anyāṅganā*

Upamānas: *ajā*, *gauḥ*, *aśvā*, *uṣtra*, *dāsī*, *mahiṣī*, *avikā* (belonging to others)

Sādhāraṇa Dharma: *notpādakaḥ prajābhāgī*

Upamāvācaka: *yathā—tathā*

Note:—The stanza is an instance of Mālopamā as *anyāṅganās* are here compared with as many as seven Upamānas namely *ajā*, *gauḥ*, *aśvā*, *uṣṭra*, *dāsī*, *mahiṣī* and *avikā* (belonging to others).

In the Upamā, *uṣtra*, the feminine form is evidently intended, although *uṣṭra* is the word that actually occurs. Hence *uṣṭra* should be understood as referring to *uṣṭrajāti*.

(10) अज्ञ and दान

Just as a *ṣaṇḍha* i.e. a *eunuch* is unproductive with *striyaḥ* i.e. *women*, as a *gauḥ*, or *cow* with another *gauḥ* is unprolific and as *dāna* i.e. gift made to *ajña* i.e. an ignorant man yields no reward i.e. *aphala*, even so is Brāhmaṇa useless, who (does) not (know) Ṛks (II—158).

Upameya: *anṛca vipra* and *śrautasmārta karma* (*lupta*)
Upamānas: (i) *dānam* and *ajña*
(ii) *ṣaṇḍha* and *strī*
(iii) *gauḥ* and *gauḥ*
Sādhāraṇa Dharma: *aphalatva*
Upamāvācaka: *yathā—tathā*

Note:—There is a double Upamāna in this Mālopamā: *dānam* and *ajña*, *ṣaṇḍha* and *strī*, and *gauḥ* and *gauḥ*. Aphalatva is the Sādhāraṇa Dharma which is exactly repeated. The doubt, however, is about the exact nature of the double Upameya. Part of it is *anṛcaḥ vipraḥ* corresponding to *dānam*, *ṣaṇḍha* and *gauḥ*. The other part corresponding to *ajñe*, *strīṣu*, and *gavi* seems to be *śrautasmārta karma* (performed through *anṛca vipra*) as suggested by Kullūka. There is disagreement in respect of gender between the Upameya namely *anṛca vipra* (masculine) and two Upamānas namely *dānam* (neuter) and *gauḥ* (feminine). The other Upameya *śrautasmārtam karman* (neuter) differs in gender from all the three Upamānas namely *ajña* (masculine), *strī* (feminine) as well as *gauḥ* (feminine).

(11) अन्ध and सकण्टकमत्स्याशन

That man who is a court (of justice) gives an untrue account of a transaction (*arthavaikalya*) (or asserts a fact) of which he was not an eye-witness, resembles an *andha* or a blind man who swallows *matsyas* i.e. fish with *kaṇṭakas* i.e. bones (VIII—95).

Upameya: *Nara* and *arthavaikalyabhāṣaṇa*
Upamāna: *Andha* and *sakaṇṭakamatsyāśana*
Sādhāraṇa Dharma: *duḥkhaprāpti* (lupta)
Upamāvācaka: *iva*

Note:—In effect, the Upamā containing a double Upamāna, appears like Vākyagā where *iva* is irregularly used for *yathā*. The intention of the poet is to compare a liar with a blind man eating fish with bones (*kaṇṭakaiḥ saha*). *Sakaṇṭakamatsyāśana* is conceived as the subsidiary Upamāna for *Arthavaikalyabhāṣaṇa*, both being dangerous.

It is, however, probable that the poet has conceived this as a Nidarśanā where the liar is identified with or represented as a blind man swallowing fish with bones. This is clear from the words '*sa naraḥ*' referring to the Upameya (liar), sandwitched between the two parts of the Upamāna namely *matsyān* and *kaṇṭakaiḥ*. But this intended Nidarśanā is spoilt by the use of the Upamāvācak *iva*. It is perhaps possible to take this *iva* as an Utprekṣāvācaka, in which case the Nidarśanā would be less spoilt.

As it stands, the stanza would be an example of Śrautī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā as the common property (*dharmā*) namely *duḥkhaprāpti* (i.e. coming to giref) is not expressed.

(12) अपरपक्ष and पूर्वपक्ष

As the *Aparapakṣa* i.e. the second half of the month (*kṛṣṇapakṣa*) is preferable to *Pūrvapakṣa* i.e. the first half (*śuklapakṣa*), even so the afternoon is better for (the performance) of a funeral sacrifice than the fore-noon (III—278).

Upameya: *Aparāhṇṇa* and *pūrvāhṇṇa*

Upamāna: *Aparapakṣa* and *pūrvapakṣa*

Sādhāraṇa Dharma: *viśiṣyate*

Upamāvācaka : *yathā—tathā*

Note:—Here also a double Upamāna is present. The Sādhāraṇa Dharma namely *viśiṣyate* is expressed twice in keeping with the two sentences used, in expressing the Upamā. The repetition is exact. For the *Aparapakṣa* giving better fruit than *Pūrvapakṣa*, compare '*kṛṣṇapakṣaḥ śuklapakṣāt śrāddhasya saṁbandhī viśiṣṭaphalado bhavati* (Kullūka).

(13) अमृत (and आकाङ्क्षा)

A Brāhmaṇa should (always) dislike homage like *poison* i.e. *viṣa*: and constantly desire (to suffer) *scorn* i.e. *avamāna* as (he would long for) *Amṛta* i.e. nectar (II—162).

Upameyas: (i) *avamāna*, (ii) *sammāna*
Upamāna: (i) *amṛta*, (ii) *viṣa*
Sādhāraṇa Dharma: *ākāṅkṣet*
Upamāvācaka: *iva*

Note:—Here '*udvijeta viṣādiva*' in b contains another independent Upamā for which see No. 191 below. Thus the verse contains two Upamās. In both t Upameyas viz. *avamāna* and *sammāna* are masculine in gender; while the Upamānas namely *amṛtam* and *viṣam* are neuter in gender.

(14) अम्बु see उदक No. 40 below.

(15) अम्भस् and घृतबिन्दु see under घृतबिन्दु and अम्भस् No. 81 below.

(16) अम्भस् and तैलबिन्दु see under तैलबिन्दु and अम्भस् No. 99 below.

(17) अरुन्धती (and भर्तृलोकस्थिति)

That woman, who after being (once) given by her parents (in marriage) remains chaste, i.e. faithful to her husband till her life (lasts), never leaves the Bhartṛloka like *Arundhatī* [V (21).]

Upameya: *Yā* i.e. *pativratā*,
Upamāna: *Arundhatī*
Sādhāraṇa Dharma: *bhartṛlokam na tyajati*
Upamāvācaka : *yathā—tathā*

Note:—This *śloka* is accepted and commented by the commentator Rāmacandra. Hence it is included here.

(18) अविका (and उत्पादकस्य प्रजाभागित्वाभाव) IX-48.

Upameya : *anyāṅganā*,
Upamāna : *avikā* (belonging to others)
Sādhāraṇa Dharma : *notpādakaḥ prajābhāgī*
Upamāvācaka : *yathā—tathā*

Note:—For the details of the Upamā, see under अजा No. 9 above.

(19) (अम्भसि) अश्मप्लव (and मज्जन)

A Brāhmaṇa who neither performs austerities nor studies the Veda, yet delights in accepting gifts sinks with it (i.e. *pratigraha*), just as (he who attempts to cross over in) a *boat made of stone* i.e. *aśmaplava* (is submerged) in the water (*aṁbhasi*) along with it V—190).

Upameya: An *anadhīyāna dvija with pratigraha*
Upamāna: A *dvija with* an (*ambhasi*) *aśmaplava*,
Sādhāraṇa Dharma: *majjati*
Upamāvācaka: *iva*

Note:—There is a correspondence between the attributes of the main Upamāna and Upameya both of which are conveyed by the same word *dvijaḥ*. 'Want of study and penance' correspond to the 'use of a stone-boat in water'. Majjati is the Sādhāraṇa Dharma. It metaphorically means 'sinks down or perishes' and literally it means 'sinks' or 'is submerged'. The double Upameya is *dvija* receiving a *pratigraha* for prosperity and the Upamāna is the *dvija* who uses an *aśma-plava* i.e. a stone-boat in water. In case of the Upameya the cause which leads to the failure of his *pratigraha* is want of study and penance and that in case of the Upamāna is 'being made of stone' of the boat makes him sink. Thus there is a correspondence between the two.

Here in this interpretation '*tena*' refers to the *pratigraha* only and not to the '*dātā*' as Kullūka and other commentators suggest. If their interpretation of '*tena*' referring to '*dātrā*' is accepted, the whole simile will be disturbed, for it will bring out a correspondence between *dātā* and *plava*. But the *dātā* never wants to become a *plava* i.e. a cause of *taraṇa* himself, but offers gifts to the *dvija* whom he expects to be a *plava* leading him to the heavenly world. Between the *dātā* and *pratigraharuciḥ dvijaḥ*, the latter is expected to be a *plava* leading the former to a higher world. So it is better to take '*tena*' as referring to *pratigraha* in the Upameya or else supply *dātā* as the subject of *majjati* in d and take the first half as a relative clause with *yaḥ* supplied and *tenaiva* going with it in view of No. 143 below.

(20) अश्वमेध (and सर्वपापानोदन)

As the *Aśvamedha* i.e. horse-sacrifice, the king of satrifices removes all sin, even so that Aghamarṣaṇa hymn effaces all guilt (XI—260.).

Upameya: *Aghamarṣaṇa Sūkta*,
Upamānā: *Aśvamedha*
Sādhāraṇa Dharma: *Sarvapāpāpanodanatva*
Upamāvācaka: *yathā—tathā*

Note:—Here the suggestive adjective *kraturāṭ* used of the Upamāna *Aśvamedha* indicate that a similar adjective is to be understood in case of the Upameya i.e. the Aghamarṣaṇa Sūkta such a *sūktarāṭ* i.e. the best of Sūktas. There is disagreement in gender with reference to the Upameya Aghamarṣaṇa Sūkta and the *Upamāna Aśvamedha* i.e. for former is neuter while the latter is masculine. The common property or the Sādhāraṇa Dharma is mentioned twice in keeping with two independent sentences that go to form the Upamā. The repetition is exact.

(21) अश्वा (and उत्पादकस्य प्रजाभागित्वाभाव) IX—48.

Upameya: *anyāṅganā*
Upamāna: *aśvā* (belonging to others)
Sādhāraṇa Dharma: *notpādakaḥ prajābhāgī*
Upamāvācaka: *yathā—tathā*.

Note:—For the details of the Upamā see under अजा No. 9 above.

(22) असृक्पात and मृगयु and मृग

As a *hunter* i.e. *mṛgayu* traces the liar (*pada*) or tracks the the steps of a (wounded) *deer* i.e. *mṛga* by the *drops of blood* i.e. *asṛkpāta*, even so the king (*nṛpati*) shall discover the path of Dharma (i.e. shall discover on which side the right lies) by *inferences* i.e. *anumāna* (from the facts) (VIII—44).

Upameya: *Nṛpati*, *dharma* and *anumāna*
Upamāna: *Mṛgayu*, *mṛga* and *asṛkpāta*
Sādhāraṇa Dharma: *padanayana*,
Upamāvācaka: *yathā—tathā*

Note:—This Upamā contains a triple Upamāna. Here *asṛkpātaiḥ* in the Upamāna corresponds with *anumānena* in the Upameya. Between the two there is disagreement in respect of number and gender. As a matter of fact *asṛkpāta* is only an *anumāna* i.e. hetu, so that in the Upamāna one particular *anumāna* is mentioned, while in the Upameya *anumāna* in general is stated. It is also possible to drop both these in the scheme of the Upamā because *asṛkpāta* and *anumāna* are not really related to each other as the Upamāna and Upameya but only as the *viśeṣa* and *sāmānya*. The Sādhāraṇa Dharma is repeated twice in keeping with the two sentences that go to form the Upamā. Disagreement

mood or *vidhi* is present here as the root *ni* is used in the present tense in the Upamāna and with the potential form in the Upameya.

(23) अहि and त्वच्

A *dvija* i.e. twice-born man who (daily) repeats these three (i.e. *vyāhṛtis*) one thousand times outside (the village), will be freed after a month even from great guilt, as a *snake* or *ahi* from its slough i.e. *tvac* (II—79).

Upameya: *dvija* and *enas*
Upamāna: *ahi* and *tvac*
Sādhāraṇa Dharma: *vimucyate*
Upamāvācaka: *iva*

Note:—Here a double Upamāna occurs. In the Upamā, *tvacā* corresponds with *enasaḥ*. There is disagreement in respect of gender between them, the former is feminine, while the latter is neuter. Moreover, the Upamāna namely *tvacā* is put in the instrumental while the corresponding Upameya namely *enasaḥ* is in the ablative. This is evidently for the sake of metre as it would have been disturbed if *tvacaḥ* namely the ablative were to be used. Even though the root *much* with *vi* is associated with both the ablative and the instrumental (cases), the former is more common; hence the poet has begun with it. It is, however, possible to say that *tvaceva* should be taken as equal to *tvacā iva* and then a double Sandhi.

(24) अहि and त्वच्

In proportion as a man who has done wrong (*adharma*), himself confesses it, even so far is he left by i.e. freed from guilt as a *snake* or ahi is left by i.e. freed from its *slough* i.e. *tvac* (XI—228).

Upameya: *nara* and *adharma*
Upamāna: *ahi* and *tvac*
Sādhāraṇa Dharma: *mucyate*
Upamāvācaka: *yathā—yathā* and *tathā-tathā*

Note:—The Upamā contains a double Upamāna. Here *tvacā* corresponds with *adharmeṇa*. There is disagreement in respect of gender bewteen them, the former is feminine while the latter is masculine.

(25) आकाश and पङ्क

He, who when in danger of losing his life accepts food from any person whatsoever, is not tainted by sin just as the *sky* i.e. *ākāśa* is not affected or tainted by *mud* i.e. *paṅka* (X—104).

Upameya: *Jīvitātyayamāpannaḥ* (*puruṣa*) and *pāpa*

Upamāna: *Akāśa* and *paṅka*

Sādhāraṇa Dharma: *na lipyate*

Upamāvācaka: *iva*

Note:—Here also a double Upamāna is present. There is disagreement in gender between the principal Upameya namely *jīvitātyayamāpannaḥ* (*puruṣaḥ*) (masculine) and the corresponding Upamāna namely *ākāśam* (neuter) as well as the subsidiary Upameya namely *pāpena* (neuter) and the corresponding Upamāna namely *paṅkena* (masculine).

(26) आत्मन् (and धनस्वीकारयोग्यत्व)

A son is even as good as *oneself* i.e. *ātmā*, (such) a daughter, i.e. *duhitā* is similar to a *son* i.e. *putra*, how can another (heir) take the estate or *dhana* (lit. money) while such (an appointed daughter who is even) oneself, lives ? (IX—130).

Upameya: *putra*.

Upamāna: *ātman*

Sādhāraṇa Dharma: *dhanasvīkārayogyatva* (*lupta*)

Upamāvācaka: *yathā—tathā*

Note:—This is Śrautī Vākyagā Dharmaluptā Upamā. It is Dharmaluptā because the *dharma* or the common property namely *dhanasvīkārayogyatva* is *lupta* i.e. *not* expressed. As a matter of fact, however, the author does not mean a mere Upamā here; it is something more. A representative i.e. *pratinidhi* rather than a standard of comparison i.e. *Upamāna*, is intended to be conveyed by the word *yathaiva tathā*.

For another Upamā contained in the verse see No. 135 below.

(27) आदित्य (and तपन)

And like *āditya* or the *Sun*, he burns the eyes and the hearts (of men), nor can anybody on earth even gaze on him (VII—6).

Upameya: *eṣa* i.e. *nṛpa* from stanza 5,

Upamāna: *āditya*,

Sādhāraṇa Dharma: *tapana*,

Upamāvācaka: *vat*

(28) आदित्य and तोय and रश्मिन् and समुद्र

As *āditya* or the *Sun* during eight months (imperceptibly) draws up the *water* i.e. *toya* with his *rays* i.e. *raśmibhiḥ*, even so let him gradually draw his taxes from his kingdom for that is his *arkavrata* i.e. the office in which he resembles the Sun (IX—305).

Upameya: *prākaraṇika nṛpa* and *kara*, *adhikāriṇaḥ* and *rāṣṭra*

Upamāna: *āditya* and *toya* and *raśmin* and *samudrādi*

Sādhāraṇa Dharma: *haraṇa*

Upamāvācaka: *yathā—tathā*

Note:—The Upamā contains a quadruple Upamāna. Here *āṣṭaumāsān* is a restrictive adjective in the Upamāna-vākya and perhaps it suggests a corresponding restriction in the drawing of taxes by the King gradually on appropriate occasions in proper times. The sun can draw up water during eight months. The King also should receive taxes and tributes only on proper occasions. For a similar adjective compare '*vārṣikānścaturo māsān*' in No. 36 below. Corresponding to *raśmibhiḥ* of the Upamāna, there is nothing actually stated in the Upameya. Perhaps *adhikāribhiḥ* is suggested. On the other hand, the Upamāna does not contain the word *samudrādi* corresponding to *rāṣṭrāt* in the Upameya. The Sādhāraṇa Dharma is here repeated twice with the same root *hṛ* in the potential tense in the Upameya and in the present tense in the Upamāna. This gives rise to the disagreement in mood i.e. *vidhi*.

'*arkavratam*' in d is an instance of Nidarśanā. The stanza, therefore, is an instance of Saṅkara of Upamā and Nidarśanā. Saṅkara is defined by Mammaṭa as '*aviśrāntijuṣāmatmanyaṅgāṅgi tvam tu saṅkarḥ*'

(29) आदित्य i.e. सहस्रांशु (and प्रभा)

That (*seed*) became a golden egg, in brilliancy (*prabhā*) equal to the *Sun* i.e. *Sahasrāṁśu*, in that (egg) he himself was born as Brāhmaṇa, the progenitor of the whole world (I—9).

Upameya: *haimam aṇḍa*

Upamāna: *Sahasrāṁśu*

Sādhāraṇa Dharm: *prabhā*

Upamāvācaka: *samam*

Note:—There is disagreement in respect of gender between the Upameya *aṇḍam* (which is neuter) and the Upamāna *Sahasrāṁśu* (which is masculine).

(30) आद्य and वत्स see No. 177 below.

(31) आद्य and वार्योकस see Nos. 177 and 188 below.

(32) आद्य and षट्पद see Nos. 177 and 208 below.

(33) आमपात्र (and विनाश)

And if a Brāhmaṇa, though learned in Veda, accepts through covetousness a gift from such (a man), he will quickly perish like *āmapātra* i.e. a vessel of unburnt clay in water (aṁbhasi) (III—179).

Upameya: *lobhātpratigrahakṛt vipra*

Upamāna: *aṁbhasi āmapātra*

Sādhāraṇa Dharma: *vināśam vrajati*

Upamāvācaka: *iva*

Note:—In d, *aṁbhasi* is used as the restrictive adjective of the Upamāna *āmapātra*. In the Upamāna itself, the adjective *āma* corresponds to *lobhātpratigraha* in the Upameya. The conditioning of the word expressive of Upamāna by the word *aṁbhasi* is adopted by the author to make the Upamāna suitable in the context. If it is dropped *āmapātra* cannot serve as the Upamāna in the present case as *āmatva* by itself does not lead to destruction. Disagreement in gender exists between the Upameya *lobhātpratigrahakṛt vipra* (masculine) and the Upamāna (*aṁbhasi*) *āmapātram* (neuter).

(34) आर्यरूप नर (and विभावन)

A man of impure (*kaluṣa*) origin (*yoni*), who belongs not to any caste (*varṇāpeta*), (but whose character is) not known (*avijñāta*), who is like *Anārya having the appearance of an Ārya*, one may discover (*vibhāvayet*) by his acts (X—57).

Upameya: *avijñāta*

Upamāna: *Āryarūpa nara*,

Sādhāraṇa Dharma: *vibhāvana*,

Upamāvācaka: *iva*,

Note:—In this Upamā, *āryarūpa* in the Upamāna corresponds to *avijñāta* in the Upameya; *nara* is to be taken twice i.e. both in the Upameya and the Upamāna. Here *varṇāpeta* and *kaluṣayonija*

of the Upameya and *anārya* of the Upamāna are predicative adjectives. Here *iva* instead of directly coming after the Upamāna *nara* comes after its predicative adjective *āryarūpa*.

(35) इज्या and द्विजाति See. No. 111 below

(36) इन्द्र (and अभिवर्षण)

As *Indra* sends copius rain during four months (*caturo māsān*), of the Rainy Season (*vārṣikan*) even so let the king, taking upon himself the *indravrata* i.e. the office of Indra, shower benefits on his kingdom (IX—304).

Upameya: *prākaraṇika nṛpa*,
Upamāna: *Indra*,
Sādhāraṇa Dharma: *abhivarṣaṇa*,
Upamāvācaka: *yathā—tathā*,

Note:—Here *vārṣikānścaturo māsān* is a restrictive attribute in the Upamāna-vākya and perhaps it suggests a corresponding restriction in the showering of gifts by the king only on appropriate occasions. For a similar adjective see *aṣṭau māsān* in No. 28 above. The common property is expressed twice in keeping with the two sentences that go to form the Upamā. As the stanza seeks to give advice to the king (the Upameya) the common property going with him namely *abhivarṣet* is a potential form. This gives rise to disagreement in *vidhi* or mood.

'*indravratam*' in d is an instance of Nidarśanā according to '*abhāvān vastusaṁbandhaḥ upamāparikalpakaḥ*' (Mammaṭa). This makes the stanza an instance of Saṅkara of Upamā and Nidarśanā.

(37) इषु and ख

As the *iṣu* i.e. *arrow*, shot (*viddhaḥ*) by (a hunter) who afterward hits (*anuvidhyataḥ*) a wounded (deer) (*viddham*) in the wound i.e. *khe* (made by another) is shot in vain, even so that seed (*bījam*) sown on another's wife (*paraparigraha*), is quickly lost (to the sower) (IX—43).

Upameya: *bīja* and *paraparigraha*
Upamāna: *iṣu* and *kham*
Sādhāraṇa Dharma: *naśyati*
Upamāvācaka: *yathā—tathā*

Note:—The Upamā contains a double Upamāna. In the

Upameya-vākya the words corresponding to *viddhaḥ* on the one hand (i.e. *kṣiptam*), and to *viddhamanuviddhyataḥ* (i.e. *kṣiptamanukṣipataḥ*) on the other the Upamāna-vākya, are not employed even though they seem to be intended. So that the meaning seems to be that the *bījakṣepa* of a man upon another's wife which follows the *bījakṣepa* of the legitimate husband is useless. The word *kha* in this verse evidently refers to the wound made by the dart on a *mṛga* as is clear from '*śalyavato mṛgam*' in verse 44 of d the same Adhyāya immediately below and corresponds to *paraparigraha*. The Upamāna *iṣu* is here restricted by the additional words '*viddhamanuviddhyataḥ*' and suggest a corresponding restriction in the Upameya (as is indicated above). Here the Sādhāraṇa Dharma is repeated twice in keeping with the two sentences that go to form the Upamā. The repetition is exact.

(38) इरिख and बप्तु and बीज see No. 151 below.

(39) उदक and दृतिपाद

But when one among all the organs slips away (from control), thereby (man's) wisdom (*prajñā*) slips away from him, even as *udaka* i.e. *water* (flows) through the one (open) *foot* namely *pāda* of a (water-carrier's) *skin* i.e. *dṛti* (II—99).

Upameya: *prajñā* and *indriya*

Upamāna: *udaka* and *dṛtipāda*

Sādhāraṇa Dharma: *kṣarati*

Upamāvācaka: *iva*

Note:—This is a double Upamāna. Here the poet has conceived all *indriyas* as a group and he wants to say that the whole group suffers when one even of them misbehaves. Here Upameya is used in the instrumental (*tena* i.e. *kṣaratā indriyeṇa*) and Upamāna is put in the ablative (*dṛteḥ pādāt*) as *kṣarati* can go with *either* of these cases (*tena* or *tasmāt kṣarati*). This is exactly the opposite of *enasaḥ* (Upameya) and *tvacā* (Upamāna) in No. 23 above. There is disagreement in gender between the Upameya *prajñā* (feminine) and the corresponding Upamāna *udakam* (neuter). The same is true of the Upameya *indriyam* (neuter) and the corresponding Upamāna *dṛtipāda* (masculine).

(40) उदक i.e. अम्बु (and अदोषभाक्त्व) (X—103)

Upameya: *te* i.e. Vipras mentioned in c

Upam na: *aṁbu*

Sādhāraṇa Dharma: *na doṣo bhavati*

Upamāvācaka: *sama*

Note:—For the details of the Upamā see No. 4 above.

(41) उदक i.e. तोय and आदित्य and रश्मिन् and समुद्र See No. 28 above

(42) उदक i.e. अम्भस् and घृतबिन्दु See No. 81 below.

(43) उदक i.e. अम्भस् and तैलबिन्दु See No. 99 below.

(44) उदक i.e. वारि and नर See No. 120 below.

(45) उपवास (and पुण्यावहत्व)

He who performs the vow (of studentship) shall constantly subsist on alms, (but) not eat the food of one (person) only (*eka*); the subsistence of a student on begged food is declared to be equal (in merit) to *upavāsa* i.e. fasting (II—188).

Upameya: *bhaikṣeṇa vṛtti*

Upamāna: *upavāsa*

Sādhāraṇa Dharma: *puṇyāvahatva* (*lupta*)

Upamāvācaka: *sama*

Note:—This is Ārthī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because the *dharma* i.e. common property namely *puṇyāvahatva* is not expressed i.e. is *lupta*. In a work on Dharmaśāstra, *pāpāvahatva* and *puṇyāvahatva* are expected to be supplied at proper places.

(46) उष्ट्र (and उत्पादकस्य प्रजाभागित्वाभाव) (IX—48).

Upameya: *anyāṅganā*

Upamāna: *uṣṭra* (belonging to the others)

Sādhāraṇa Dharma: *notpādakaḥ prajābhāgī*

Upamāvācaka: *yathā—tathā*

Note:—For the details of the Upamā see No. 9 above.

(47) ऊषर and (शुभ) बीज

Where merit and wealth are not (obtained by teaching) nor (even) due (*tadvidha* lit. of that type) obedience in such (soil) i.e. to such a person, sacred knowledge must not be uttered just as *good seed* i.e. *śubham bījaṁ* (must) not (be thrown) on *ūṣara* i.e. *barren soil* (II—112).

Upameya: *vidyā* and the pupil without *dharmārtha* or *śuśrūṣā*

Upamāna: *śubham bīja* and *ūṣāra*
Sādhāraṇa Dharma: *na vaktavyā*
Upamāvācaka: *iva*

Note:—Here also a double Upamāna is present. The Sādhāraṇa Dharma is here conceived as dropping, giving or employing. This can be expressed in two different ways according to the nature of the associate. In the case of Upamāna namely—*śubham bīja* it becomes *vaptavyam*, in case of the Upameya namely *vidyā* it is *vaktavyā*. The poet has chosen the latter instead of using the common expression such as *dātavya*. Even then the *liṅga-bheda* would remain, which is due to the choice of a passive construction instead of the active one on the part of the poet. As it is, however, the Sādhāraṇa Dharma is not really so; it only goes with the Upameya.

(48) ऊषर i.e. इंरिण and वप्तृ and बीज See No. 151 below.

(49) ऋतु and ऋतुलिङ्ग

As at the change of seasons (*ṛtuparyaye*) each season i.e. *ṛtavaḥ* (lit. all seasons) verily of its own accord assumes its distinctive marks i.e. *ṛtuliṅgas*, even so corporeal beings (resume in new births) their (appointed) course of action (I—30).

Upameya: *dehin* and *karmāṇi*
Upamāna: *ṛtu* and *ṛtuliṅgāni*
Sādhāraṇa Dharma: *svāni svāni abhipadyante*
Upamāvācaka: *yathā—tathā*

Note:—This Upamā contains a double Upamāna. Here *ṛtuparyaye* is a restrictive adjective of the Upamāna; it suggests a corresponding attribute i.e. *sṛṣṭyantare* in the Upameya. Cf. Rāghavānanda's explanation—'*tathā svasvakarmāṇi dehinaḥ sṛṣṭy-antare prapadyante*'.

(50) ऋतुलिङ्ग and ऋतु see No. 49 above.

(51) ऋषभ see No. 149 below.

(52) एधस् and वह्नि see No. 6 above.

(52A) औपल प्लव and उदके तरन् see No. 143 below as well as No. 19 above.

(53) औरस (पुत्र) (and धनहरण)

A son (legally) begotten (*jātaḥ*) on such an appointed female (*niyuktāyām*) shall inherit like a *legitimate son of the body*

i.e. *aurasaḥ*; for that seed and the produce belong according to the law to the owner of the soil (IX—145).

Upameya: *niyuktāyām jāta putra*,

Upamāna: *aurasa*,

Sādhāraṇa Dharma: (*dhanam*) *haret*,

Upamāvācaka: *yathā*.

Note:—Here *tathā* which should have been mentioned with the Upameya is dropped owing to the inversion of the usual order of the Upamāna and the Upameya. For such an omission of *tathā* see Nos. 67 & 218 below.

(54) कक्ष and निर्दातृ with धान्य

As the *weeder* i.e. *nirdātṛ* plucks up the *weeds* i.e. *kakṣa* and preserves the corn i.e. *dhānya*, even so let the king protect his kingdom and destroy his opponents (VII—110).

Upameya: *nṛpa*, *paripanthin* and *rāṣṭra*

Upamāna: *nirdātṛ*, *kakṣa* and *dhānya*

Sādhāraṇa Dharma: *uddhṛtya rakṣaṇam*

Upamāvācaka: *yatha—tathā*.

Note:—In the Upamāna *kakṣasyoddharaṇam* precedes *dhānyasya rakṣaṇam*; while in the Upameya the *hanana* of *paripanthinaḥ* succeeds or follows the *rakṣaṇa* of *rāṣṭra*. Besides the destruction of *kakṣa* and the *paripanthin* is expressed by means of two synonymous words *uddharati* and *hanyāt* while the protection is mentioned by the same root *rakṣa*. In the Upamāna, *kakṣam* which corresponds to *paripanthinaḥ* differs from the latter both in point of number and gender. As the stanza seeks to give advice to the King, the common properties, namely *rakṣet* and *hanyāt* that go with him are put in potential while the words corresponding to these in the Upamāna-vākya namely *uddharati* and *rakṣati* are in the present tense. Hence the *vidhibheda*.

(55) काष्ठ (and क्षितौ उत्सर्जन)

Leaving the dead body on the ground like *kāṣṭha* i.e. a log of wood, or *loṣṭa*, i.e. a cold of earth, the relatives depart with averted faces, but spiritual merit i.e. (Dharma) follows him (i.e. the soul). (IV—241).

Upameya: *mṛta śarīra*

Upamāna: (i) *kāṣṭha* and (ii) *loṣṭa*

Sādhāraṇa Dharma: *kṣitau utsarjanam*

Upamāvācaka: *sama*

Note:—This is Mālopamā as *kāṣṭha* and *loṣṭa* i.e. two are given as Upamānas for the Upameya *mṛta śarīra*.

Also see No. 175 A below.

(56) कूर्म and अङ्ग

His enemy must not know his weakness, but he must know the weaknesses of his enemy, as the *kūrma* or tortoise (*hides* its *aṅgāni*) i.e. limbs, even so let him secure (*gūhet*) the members i.e. *aṅgas* (of his government against treachery), let him protect his own weak points (VII—105).

Upameya: *prākaraṇika rājan* and *aṅga*

Upamāna: *kūrma* and *aṅga*

Sādhāraṇa Dharma: *gūhanam*

Upamāvācaka: *iva*

Note:—Here there is Śleṣa in the Upamāna namely *aṅga*. When construed with the Upameya namely *rājan*, it refers to the seven members of his i.e. a king's government and with Upamāna namely *kūrma* it refers to its limbs. Hence *aṅgāni* is mentioned only once.

(57) (नदी-) कूल and वृक्ष

He who leaves his body (*deha*), (be it by necessity) as a *vṛkṣa* i.e. tree (does) the *nadī-kūla* i.e. the river-bank (or) (freely) like a *śakuni* i.e. bird (that) quits a *vṛkṣa* i.e. tree is freed from *grāha* i.e. (dreadful) shark (i.e. misery of this world) (VI—78).

Upameya: *prākaraṇika yati* and his *deha*

Upamāna: (i) *vṛkṣa* and (*nadī-*)*kūla* and (ii) *śakuni* and *vṛkṣa*

Sādhāraṇa Dharma: *tyāga* (*tyajan*)

Upamavacaka: *yathā—tathā* in both (i) and (ii)

Note:—The stanza gives two pairs of double Upamānas. Once the *prākarṇika yati* and his *deha* are compared with *vṛkṣa* and (*nādī-*)*kūla* and secondly with *śakuni* and *vṛkṣa*. Here *tyāga* which is the Sādhāraṇa Dharma is compulsory in the first case and voluntary in the latter. As these Upamās are expressed with two independent sentences, the Upamāvācaka *yathā* is mentioned

twice. The two pairs of Upamānas make the stanza an instance of Mālopamā.

"*kṛcchrāt grāhāt*' in d stands for excessive troubles in life i.e. *saṁsārakaṣṭa*. This is Atiśayokti of the first kind which is defined by Mammaṭa as '*nigīryādhyavasānam tu prakṛtasya pareṇa yat*'.

The stanza is, in fact, an instance of Saṁsṛṣṭi of Mālopamā and Atiśayokti.

(58) कृत्या (and समन्ततः विनाश)

The houses on which female relations (*jāmayaḥ*) not being duly honoured, pronounce a curse, perish completely like those that are destroyed by *kṛtyā* i.e. magic (III—58).

Upameya: *jāmiśaptāni gehāni*

Upamāna: *kṛtyāhatāni gehāni*

Sādhāraṇa Dharma: *samantataḥ vinaśyanti*

Upamāvācaka: *iva*

Note:—Ultimately *jāmiśāpa* is compared with *kṛtyā* in point of effectiveness. Upamāvācaka *iva* has come after the adjective of the Upamāna (*gehāni*), which is to be supplied from the first half of the stanza.

(59) कृष्णवर्त्मन् see No. 3 above

(60) क्षौम (and शुद्धि)

A man who knows (the law) must purify conch-shells, horn, bone and ivory like *kṣauma* i.e. linen cloth or with a mixture of cow's urine and water (V—121).

Upameyas: *śaṅkha*, *śṛṅga*, *asthi* and *dantamaya*

Upamāna: *kṣauma*

Sādhāraṇa Dharma: *śuddhiḥ kāryā*

Upamāvācaka: *vat*

Note:—Here many Upameyas are compared with a single Upamāna. For a similar comparison see Nos. 63, 66, 91 and 114 below.

(61) ख and इषु see No. 37 above.

(62) गुरु (and वृत्ति)

If his teacher's teacher is near, let him behave (towards him) as towards his own *Guru* i.e. teacher; but let him, unless he has received permission from his teacher, not salute venerable persons of his own (family) (II—205).

Upameya: *guroḥ guru*,
Upamāna: *Guru*,
Sādhāraṇa Dharma: *vṛttimācaret*,
Upamāvācaka: *vat*,

Note:—The Upamā is Śrautī Taddhitagā Upamā in accordance with the Sūtra '*tatra tasyeva*'. For a similar Upamā see No. 63 below.

(63) गुरु (and वृत्ति)

Towards his betters (*śreyaḥsu*) let him always behave as towards his *Guru* i.e. teacher, likewise towards sons of his teachers (*guruputreṣu*), born by wives of equal caste (*āryeṣu* lit. *noble*) and towards the teacher's relatives (*bandhuṣu*) both on the side of the father and of the mother (II—207).

Upameyas: *śreyānsaḥ*, *āryāḥ guruputrāḥ* and *guroḥ svabāndhavāḥ*
Upamāna: *Guru*,
Sādhāraṇa Dharma: *vṛttim samācaret*,
Upamāvācaka: *vat*,

Note:—Here also the Upamā is Śrautī Taddhitagā in keeping with '*tatra tasyeva*'. See No. 62 above. Here many Upameyas are compared with a single Upamāna. For a similar comparison see No. 60 above as well as Nos. 66, 91 and 114 below.

(64) गुरु (and मानार्हत्व)

The son of the teacher who imparts instruction (in his father's stead), whether younger or of equal age or a student at the time of sacrifices (or other Aṅgas), deserves the same respect or honour as *Guru* i.e. the teacher (II—208).

Upameya: *adhyāpayan gurusuta*,
Upamāna: *Guru*,
Sādhāraṇa Dharma: *mānamarhati*,
Upamāvācaka: *vat*,

(65) गुरु (and प्रतिपूज्यत्व)

The wives of the teacher, who belong to the same caste, must be treated as respectfully as '*Guru* i.e. the teacher; but those who belong to a different caste, must be honoured by rising and salutation (II—210).

Upameya: *savarṇāḥ guruyoṣitaḥ*,
Upamāna: *Guru*,

Sādhāraṇa Dharma: *pratipūjyatva*,

Upamāvācaka: *vat*,

Note:—There is disagreement in number as well as gender between the Upameya *guruyoṣitaḥ* and Upamāna *guru*.

(66) गुरु (and वृत्ति)

(A perpetual student) must, if his teacher dies, serve his son (provided he be) endowed with good qualities, or his widow, or his Sapiṇḍa, in the same manner as *Guru* i.e. the teacher (II—247).

Upameyas: *guṇānvita guruputra*, *gurudārāḥ* and (*guroḥ*) *sapiṇḍa*,

Upamāna: *Guru*,

Sādhāraṇa Dharma: *vṛttimācaret*,

Upamāvācaka: *vat*,

Note:—This is a Śrautī Taddhitagā Upamā formed according to the Sūtra '*tatra tasyeva*'. See Nos. 62 and 63 above. Here many Upameyas are compared with a single Upamāna. For such a comparison see Nos. 60 and 63 above as well Nos. 91 and 114 below.

(67) गुरु (and नित्यसेवन)

That (king) who will coerce i.e. keep under check both his (disloyal) subjects and the army of the foe, let him ever serve with every effort like a *Guru* or the teacher (VII—175).

Upameya: *balī nṛpa* from verse 174,

Upamāna: *Guru*,

Sādhāraṇa Dharma: *nityam upaseveta*,

Upamāvācaka: *yathā*,

Note:—*Tathā*, which should have been mentioned with the Upameya is dropped due to the inversion of the usual order of the Upamāna and the Upameya. For a similar omission of *tathā* see No. 53 above as well as Nos. 123 and 218 below.

(68) गुरु (and वृत्ति)

But when the purpose of the appointment to (cohabit with) (*niyogārtha*) the widow has been attained in accordance with the law, those two shall behave towards each other like *guru* i.e. a father (and *snuṣā* i.e. daughter-in-law) (IX—62).

Upameya: *vidhavāyām niyuktaḥ*,

Upamāna: *guru*,

Sādhāraṇa Dharma: *vṛtti* (i.e. *ācaraṇa*),

Upamāvācaka: *vat*,

Note:—The expression '*snuṣāvat*' in c contains another Upamā which is a complement of this Upamā, for which see No. 224 below.

(69) गुरुतल्प see No. 71 below.

(70) गुरुपत्नी (and सम्पूज्यत्व)

A maternal aunt, the wife of a maternal uncle, a mother-in-law and a paternal aunt must be honoured like *gurupatnī* i.e. the wife of one's teacher, they are equal to *gurubhāryā* i.e. the wife of one's teacher (II—131).

Upameyas: *mātṛṣvasā*, *mātulānī*, *śvaśrū* and *pitṛṣvasā*,

Upamāna: *gurupatnī* in c and *gurubhāryā* in d,

Sādhāraṇa Dharma: *saṁpūjyatva* in the Upamā in c and *ādaraṇīyatva* (*lupta*) in the Upamā in d,

Upamāvācaka: *vat* in the former and *sama* in the latter,

Note:—Upamā in c where *gurupatnī* is the Upamāna is rather the result of the Upamā in d where *gurubhāryā* is the Upamāna. The latter, however, is Ārthī Vākyagā Dharmaluptā. It is Dharmaluptā as there the *dharma* namely *ādaraṇīyatva* is not expressly stated (i.e. is to be understood). Here many Upameyas are compared with a single Upamāna. For such a comparison see Nos. 60, 63 & 66 above.

(71) गुरुपत्नी i.e. गुरुतल्प (and पापावहत्व)

Carnal intercourse (*retaḥseka*) with sisters by the same mother, with (unmarried) maidens, with females of lowest castes, with wives of a friend or of a son, they declare to be equal to *gurutalpa* i.e. violation of a Guru's bed (XI—58).

Upameya: *retaḥseka*,

Upamāna: *gurutalpa*,

Sādhāraṇa Dharma: *pāpāvahatva* (*lupta*),

Upamāvācaka: *sama*,

Note:—This is Ārthī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because the common property namely *pāpāvahatva* is not expressed. In a work on Dharmaśāstra, *pāpāvahatva* and *puṇyāvahatva* are not expected to be expressed.

(72) गुरुभार्या (and आदरणीयत्व) See No. 70 above.

(73) गो (and उत्पादकस्य प्रजाभागित्वाभाव) IX—48.

Upameya: *anyāṅganā*,

Upamāna: *gauḥ* (belonging to others),

Sādhāraṇa Dharma: *yathā—tathā*,

Note:—For the details of the Upamā see No. 9 above.

(74) गो (cow) (and सद्यःफलनाभाव)

Unrighteousness (*adharma*), practised in this world, does not at once produce its fruit, like *gauḥ* i.e. a cow (or the earth), but advancing slowly, it cuts off the roots of him who committed it (IV—172).

Upameya: *adharma*,

Upamāna: *gauḥ*,

Sādhāraṇa Dharma: *na sadyaḥ phalati*,

Upamāvācaka : *iva*,

Note:—Here *gauḥ*, the Upamāna may either be taken to mean a cow or the earth. Neither of these are able to yield their expected fruit within a short time. The cow yields her expected reward i.e. milk only after she brings forth a calf. Similarly the earth requires a good deal of care and work after the seed is sown into it.

Kullūka, however, takes this simile as an instance of Vaidharmyeṇa Upamā because he thinks that *gauḥ* means either a milch cow or a full-grown bull.

(75) (अन्धा) गो (and एकवेश्मस्थिति),

Saṁbhojanī Dakṣiṇā i.e. a gift of food consumed (with friends and relatives) by twice-born men (of course for making friendships), is said to be one which goes to the Piśācas; it remains (*āste*) in this (world) (i.e. *iha*) alone (*eva*) like *andhā gauḥ* i.e. a blind cow in one stable (*veśman*) (III—141).

Upameya: *Saṁbhojanī Dakṣiṇā*,

Upamāna: *andhā gauḥ*,

Sādhāraṇa Dharma: *ekaveśmani* i.e. (*ekatra eva*) *āste*,

Upamāvācaka: *iva*,

Note:—Here the Sādhāraṇa dharma is '*ekatraivāste*' i.e. 'remains confined to one place' i.e. 'does not move to other places.' This is expressed by *ihaiva* (i.e. in this world alone, thus excluding *svarga* for which *dakṣiṇā* is generally given) in the

Upameya and by *ekaveṣmani* in the Upamāna. Here the Upamāna is restricted by an adjective namely *andhā*. The ultimate intention of the poet is to compare the *saṁbhojanītva* with *andhatva*.

(76) (पङ्के) गौ (and सीदन)

The kingdom of that monarch, who looks on (*paśyataḥ*) while a Śūdra settles the law, will sink (low), like *gauḥ* i.e. cow in a morass i.e. *paṅka* (VIII—21).

Upameya: *rāṣṭra*,
Upamāna: *paṅke gauḥ*,
Sādhāraṇa Dharma: *sīdati*,
Upamāvācaka: *iva*,

Note:—Here *paṅka* is the restrictive or conditioning attribute of the Upamāna *gauḥ* which makes it correspond with the Upameya. From the word *paśyataḥ* it seems that the poet has at the back of his mind the comparison of the king with a cow-boy who helplessly looks at the calamity.

(77) गौ and गौ II—158

Upameya: *anṛca vipra* and *śrautasmārta* karma (*lupta*)
Upamāna: *gauḥ* and *gauḥ*,
Sādhāraṇa Dharma: *aphalatva*,
Upamāvācaka: *yathā—tathā*,

Note:—For the details of the Upamā see No. 10 above.

(78) गौ and पङ्क

Hence an ignorant (man) should be afraid of accepting any *pratigraha* i.e. *presents*; for by reason of a very small (*gift*) even, a fool sinks (into hell) as a *gauḥ* i.e. cow in *paṅka* i.e. a morass. (IV—191).

Upameya: *avidvān* and his *svalpaka pratigraha*,
Upamāna: *gauḥ* and *paṅka*,
Sādhāraṇa Dharma: *sīdati*,
Upamāvācaka: *iva*,

Note:—This Upamā contains a double *Upamāna*. Here *svalpaka pratigraha* corresponds to *paṅka* and is the cause of *sīdana* like the latter. The correspondence in case between *paṅka* and *svalpaka pratigraha* could not be maintained owing to the difference between the two meanings, primary and secondary of the word *sīdati*. The secondary meaning of *sīdati* namely 'failure' requires

the instrumental case while the primary sense namely '*sinking*' requires the locative.

(79) गो (earth) (and सद्य:फलनाभाव) IV—172.

Upameya: *adharma*,

Upamāna: *gauḥ* (*earth*),

Sādhāraṇa Dharma: *na sadyaḥ phalati*,

Upamāvācaka: *iva*,

Note:—The Upamā is based on the interpretation put on the word *gauḥ* alternatively understood in the sense of earth. For the Upamā see No. 74 above.

(80) ग्रह and नक्षत्र

And in each town let him appoint one *sarvārthacintaka* i.e. superintendent of all affairs, elevated in rank (*uccaiḥ sthāna* or *sthiti*), formidable (*ghorarūpa*) resembling a planet i.e. *graha* among stars i.e. *nakṣatras* (VII—121).

Upameya: *sarvārthacintaka* and *te* (*sarve*) i.e. his subordinates,

Upamāna: *graha* and *nakṣatra*,

Sādhāraṇa Dharma: *uccaiḥ sthiti* and *ghorarupa*,

Upamaāvācaka- *iva*,

Note:—The Upamā contains a double Upamāna. Here *teṣām* (referring to the subordinate officers) is to be supplied from the previous stanza. Here the officer i.e. the *sarvārthacintaka* is compared with *graha* and his subordinates who are to be understood by the word *teṣām* supplied from the previous stanza, with *nakṣatras*. The Upamāna *nakṣatrāṇi* (neuter) differs from the corresponding Upameya i.e. *te sarve* (masculine) in point of gender. This discrepancy i.e. the use of neuter gender in the Upamāna, however, seems to be intentional and is meant to convey the relative unimportance of the subordinates.

(81) घृतबिन्दु and अम्भस्

But the fame of the king who acts in a contrary way or manner and who does not subdue himself, diminishes in extent (*saṅkṣipyate*) among men like *ghṛtabindu* i.e. a drop of clarified butter in *ambhas* i.e. eater (VII—34).

Upameya: *nṛpateḥ yaśas* and *loka*,

Upamāna: *ghṛtabindu and ambhas*,

Sādhāraṇa Dharma: *saṅkṣipyate*,

Upamāvācāka: *iva*,

Note:—Here a double Upamāna is present. There is disagreement in respect of gender between both the Upameyas and their corresponding Upamānas.

(82) चक्र (and नित्यसंसारय)

This one pervades all created beings in the five forms, and constantly makes them, by means of both, growth and decay, revolve like *cakra* i.e. the wheels (of a chariot) (XII—124).

Upameya: *bhūtāni*,

Upamāna: *cakra*,

Sādhāraṇa Dharma: *nityam saṁsārayati*,

Upamāvācaka: *vat*,

Note:—There is disagreement in respect of number between the Upameya namely *bhūtāni* (plural) and the Upāmana namely *cakram* (singular).

(83) चन्द्र and मानव

He is a king, taking upon himself the *candravrata* i.e. the office of the Moon (lit. being a *cāndravratika*), in whom (i.e. at whose appearance) his subjects rejoice as men i.e. *mānavāḥ* feel on seeing the *paripūrṇa candra* i.e. the full moon (IX—309).

Upameya- *nṛpa* and *prakṛtayaḥ*,

Upamāna: *candra* and *mānavāḥ*,

Sādhāraṇa Dharma: *hṛṣyanti*,

Upamāvācaka: *yathā—tathā*,

Note:—The Upamā contains a double Upamāna. The expression *candram dṛṣṭvā* in the Upamāna-vākya corresponds to *yasmin* in the Upameya-vākya, so that *yasmin* is equivalent to *yam dṛṣṭvā*. This gives rise to the irregularity namely the Upamāna *candra* being put in the accusative case and the Upameya *yasmin* (referring to *nṛpa* in d) in the locative.

'*cāndravratika*' in d is an instance of Nidarśanā. This makes the stanza an example of Saṅkara of Upamā and Nidarśanā.

(84) चमस (and शौच)

His vessels shall not be made of metal, they shall be free from fractures, it is ordained that they shall be cleansed with water, like (the cups called) *Camasa*, at a sacrifice (VI—53).

Upameya: *ataijasāni* and *nirvraṇāni pātrāṇi*,

Upamānā: *camasa*,

Sādhāraṇa Dharma: *adbhiḥ śaucam*,

Upamāvācaka: *iva*,

Note:—There is disagreement in point of gender between the Upameya *pātrāṇi* which is neuter while the Upamāna *camasānām* is masculine.

(85) चण्डाल See No. 155 below.

(86) चैल (and शुद्धि)

Skins and (objects) made of split bamboo must be cleansed like *caila* i.e. clothes, (vegetable, roots and fruit like *dhānya* i.e. grain) (IV—119).

Upameya: *carman* and *vaidala*,

Upamāna: *caila*,

Sādhāraṇa Dharma: *śuddhi*,

Upamāvācaka: *vat*,

Note:—Here two Upameyas are compared with a single Upamāna. For a similar comparison see No. 90 below.

For another Upamā contained in cd, see No. 114 below.

(87) चौर (and किल्बिष)

If a man is killed (due to inattention and the like on the part of the *prājaka* i.e. *driver*), his (i.e. *prajakā's*) guilt (*kilbiṣa*) will be at once the same as (that of) a *caura* i.e. a thief, for large animals such as cows, elephants, camels or horses, half of that (VIII—296).

Upameya: *prājaka* from verse 294,

Upamāna: *caura*,

Sādhāraṇa Dharma: *kilbiṣam bhavet*,

Upamāvācaka: *vat*.

(88) चौर (and दण्ड)

In keeping with this rule, the manager who sells without (the consent of) the owner unknowingly or knowingly deserves punishment similar to that of *caura* i.e. a thief (VIII—197-200).

Upameya: *śāstā*,

Upamāna: *caura*,

Sādhāraṇa Dharma: *daṇḍamarhati*,

Upamāvācaka: *vat*,

Note:—This Śloka is included as it is accepted by Sarvajñanārāyaṇa, Nandana and Rāmacandra. Rāmacandra's commentary runs as follows: *anena vidhinā asvāmivikrayam kurvannajñānajñānapūrvakam vā śāstā cauravadvadhamarhati*.

(89) चौर (and शास्यत्व or दाप्यत्व)

He who does not return a deposit and he who demands what he never bailed shall both be punished like a *caura* i.e. thief, or be compelled to pay a fine equal (to the value of the object or claimed article) (VIII—191).

Upameya: *tāvubhau* i.e. *nikṣepārpayitā* and *anikṣipya yācitā*,

Upamāna: *caura*,

Sādhāraṇa Dharma: *śāsyatva* or *dāpyatva*,

Upamāvācaka: *vat*.

(90) चौर (and शास्यत्व)

Those who are appointed to guard provinces and his vassals who have been ordered (to help), he shall speedily punish like *caura* i.e. thieves, (if they remain) inactive in attacks (by robbers) (IX—272).

Upameya: *rakṣādhikṛta* (*persons*) and *sāmanta*,

Upamāna: *caura*,

Sādhāraṇa Dharma: *śiṣyāt*,

Upamāvācaka: *iva*,

Note:—Here two Upameyas are compared with one Upamāna. For a similar comparison see No. 86 above.

(91) चौर (and हनन)

Those who give (to thieves) fire, food, arms or shelter, and receivers of stolen goods, the ruler shall punish like *caura* i.e. thieves (IX—278).

Upameya: *agnida*, *bhaktada*, *śastrāvakāśada* and (*moṣasya*) *saṁnidhātṛ*,

Upamāna: *caura*,

Sādhāraṇa Dharma: *hanyāt*,

Upamāvācaka: *iva*,

Note:—Here also many Upameyas are compared with one Upamāna.

For a similar comparison see Nos. 60, 63, 66 above as well as No. 114 below.

(92) चौर i.e. स्तेन (and दोषभाक्त्व)

A Brāhmaṇa, seeking to obtain property from (a man) who took what was not given to him either by sacrificing from him or by teaching him, is even like a *stena* i.e. thief (VIII—340).

Upameya: *saḥ* i.e. *lipsāvān Brāhmaṇa*
Upamāna: *stena*,
Sādhāraṇa Dharma: *doṣabhāktva* (*lupta*),
Upamāvācaka: *yathā—tathā*,

Note:—Here it is possible that the Sādhāraṇa Dharma may be understood from the word *adattādāyī* i.e. *caura* which can be supplied from the word *adattādāyinaḥ* in the first half. But perhaps it is better to supply the word *doṣabhāk* as the Sādhāraṇa Dharma which is to be considered as *lupta*. In view of this the Upamā is Śrautī Vākyagā Dharmaluptā. It is Dharmaluptā, as the Dharma i.e. the common property namely *doṣabhāktva* is not expressed.

(93) जड (and आचरण)

Unless one be asked, one must not explain (anything) to anybody, nor (must one answer) a person who asks improperly; let a wise man, though he knows (the answer), behave among men like a *jaḍa* i.e. an idiot (II—110).

Upameya: *medhāvī*,
Upamāna: *jaḍa*,
Sādhāraṇa Dharma: *ācaret*,
Upamāvācaka: *vat*.

(94) जन्तु and वायु

As all living creatures i.e. *jantavaḥ* subsist by receiving support from air i.e. *vāyu*, even so (the members of) all orders (*āśramāḥ*) subsist by receiving support from the householder (III—77).

Upameya: *āśramāḥ* and *gṛhastha*,
Upamāna: *jantavaḥ* and *vāyu*,
Sādhāraṇa Dharma: *samāṣritya vartante*,
Upamāvācaka: *yathā—tathā*,

Note:—This Upamā contains a double Upamāna. As the simile is expressed with the help of two independent sentences,

the common property namely '*samāśritya vartante*' is expressed twice. The repetition is exact.

(95) ज्वलन See No. 4 above.

(96) (उदके) तरन् and (औपल) प्लव See No. 143 below.

(97) तृणाग्नि (and शमन)

As *tṛṇāgni* i.e. a fire of dry grass is (unable to consume the offerings and is quickly) extinguished even so (is it with) an unlearned Brāhmaṇa, Sacrificial food (*havya*) must not be given to him, never is (anything) offered in ashes (*bhasmani*) (III—168).

Upameya: *anadhīyāna Brāhmaṇa*,
Upamāna: *tṛṇāgni*,
Sādhāraṇa Dharma: *śāmyati*,
Upamāvācaka: *iva*,

Note:—Corresponding to the restricting adjective *anadhīyāna* in the Upameya we have *tṛṇa* meaning *tṛṇakṛta* in the Upamāna *tṛṇāgni*. In cd, we have a Dṛṣṭānta based on Vaidharmya, where the *anadhīyāna Brāhmaṇa* is compared with *bhasman* and the gift of a *havya* to him is compared with *havana* in *bhasman*.

The stanza thus becomes an instance of Saṁsṛṣṭi of Upamā and Dṛṣṭānta.

(98) तेजस् and वह्नि and एधस् see No. 6 above.

(99) तैलबिन्दु and अम्भस्

The fame of a king who behaves thus, even though he subsists by gleaning, is spread in the world like a *tailabindu* i.e. a drop of oil in *aṁbhas* i.e. water (VII—33).

Upameya: *nṛpateḥ yaśas* and *loka*,
Upamāna: *tailabindu* and *aṁbhas*,
Sādhāraṇa Dharma: *vistīryate*,
Upamāvācaka: *iva*.

Note:—This Upamā contains a double Upamāna. There is disagreement in point of gender between the Upameya *yaśaḥ* (neuter) and the Upamāna *tailabinduḥ* (masculine), as well as the Upameya *loka* (masculine) and the Upamāna *aṁbhas* (*neuter*).

(100) तोय and आदित्य and रश्मिन् and समुद्र see No. 28 above.

(101) त्रिदण्ड (and अतिरिक्तत्वाभाव)

Yet in a kingdom (*rājya*) containing seven constituent parts (*saptāṅga*), which is upheld like *tridaṇḍa* i.e. the triple staff (of an ascetic), there is no (single part more important (than the others), by reason of the importance of the qualities of each for the others (IX—296).

Upameya: *saptāṅga rājya*,
Upamāna: *tridaṇḍa*,
Sādhāraṇa Dharma: *anyonyaguṇavaiśeṣyānna kiñciḍatiricyate*,
Upamāvācaka: *vat*,

Note:—Here the adjective *saptāṅga* of the *rājya* has its correspondence in the adjective *tri* of the *tridaṇḍa*. There is disagreement in respect of gender between the Upameya *rājya* (which is neuter) and the Upamāna *tridaṇḍa* (which is masculine).

(102) त्रिवेदाध्ययन (and स्वर्गसाधन)

As is *trivedādhyayana* i.e. the study of the three Vedas, so is *Dharmaśāstra*. (Hence) it should be regularly (*niyatam*) studied by a Brāhmaṇa who desires to obtain the heavenly world, (I—(11)—105—106).

Upameya: *Dharmaśāstra*,
Upamāna: *trivedādhyayana*,
Sādhāraṇa Dharma: *svargasādhana* (*lupta*),
Upamāvācaka: *yathā—tathā*,

Note:—Here the Upameya that is mentioned, is only Dharmaśāstra; but as is clear from the Upamāna *trivedādhyayana*, its *adhyayana* is meant. The Upamā is Śrautī Vākyagā Dharmaluptā. It is Dharmaluptā because the Dharma namely *svargasādhana* is not expressed but suggested by the adjective used in case of the Brāhmaṇa *viz.* "*svargamicchatā*". The Upamā is included here as the stanza is commented by the commentator Rāmacandra.

(103) त्वच् and अहि see Nos. 23 and 24 above.

(104) दान and अन्न see No. 10 above.

(105) दारु (and भस्मीभवन)

But as ignorant (householder) who accepts gold, land, a horse, a cow, food, a dress, sesamum grains, (or) clarified butter is reduced to ashes like *dāru* i.e. (a piece of) wood (IV—188).

Upameya: *avidvān*
Upamānā: *dāru*,
Sādhāraṇa Dharma: *bhasmībhavati*,
Upamāvācaka: *vat*.

(106) दासी (and उत्पादकस्य प्रजाभागित्वाभाव) IX—48.

Upameya: *anyāṅganās*,
Upamāna: *dāsis*,
Sādhāraṇa Dharma: *notpādakaḥ prajābhāgī*,
Upamāvācaka: *yathā-tathā*,
Note:—For the details of the Upamā see No. 9 above.

(107) दृतिपाद and उदक see No. 39 above.

(108) देव (and मोद)

He who neglects not these three, (even after he has become) a householder, will conquer the three worlds and radiant in body, he will enjoy bliss in heaven like *deva* i.e. God (II—232).

Upameya: *apramādyan gṛhī*,
Upāmāna: *deva*,
Sādhāraṇa Dharma: *divi modate*,
Upamāvācaka: *vat*.

(109) देव (and उपचर्यत्व)

Though destitute of virtue or seeking pleasure (elsewhere) or devoid of (good) qualities, (yet) a husband must be constantly worshipped as *deva* or a god by a faithful wife (V—154).

Upameya: *pati*,
Upamāna: *deva*,
Sādhāraṇa Dharma: *upacaryaḥ*,
Upamāvācaka: *vat*.

(110) द्रुम See No. 193 below as well as No. 7 above.

(111) द्विजाति and इज्या

For by punishing the wicked and by favouring the virtuous, kings are constantly sanctified, just as *dvijātayaḥ* i.e. twice-born men by *ijyās* i.e. sacrifices (VIII—311).

Upameya: *nṛpa* and *pāpa-nigraha* as well as *sādhu-saṅgraha*,
Upamāna: *dvijāti* and *ijyā*,
Sādhāraṇa Dharma: *satatam pūyante*
Upamāvācaka: *iva*,

Note:—This Upamā contains a double Upamāna. Here *ijyābhiḥ* (plural) is the *Upamāna* for *pāpānām nigraha* and *sādhūnām saṅgraha*. Hence the disagreement in respect of number. There is also disagreement in respect of gender between them as the former is feminine while the latter namely *pāpanigraha* as well as *sādhusaṅgraha* are masculine.

(112) धरा (and भूतधारण)

Just as *dharā* i.e. the Earth supports all created beings equally, thus is the *pārthiva vrata* i.e. the vow of the Earth—observed by (a king) who supports all creatures (IX—311).

Upameya: *prākaraṇika rājan*,

Upamāna: *dharā*,

Sādhāraṇa Dharma: *bhūtānām dhāraṇam*,

Upamāvācaka: *tathā*,

Note:—Here *dharā* the Upamāna is put in the nominative while being influenced by the words *pārthivam vratam* in d, the Upamāna *rājan* which is to be supplied, is put in the genitive case as shown by *bibhrataḥ*. Here *bibhrataḥ* is to be taken as the short form of the expression '*yaḥ (rājā) bibhrati tasya*'. The construction has thus become anakoluthic.

'*pārthivam vratam*' in d is an instance if Nidarśanā. The stanza, therefore, becomes an instance of Saṅkara of Upamā and Nidarśanā.

(113) धातु and मल

For as the *malas* i.e. impurities of *dhātus* i.e. metallic ores, melted in the blast (of a furnace) (*dhmāyamāna*), are consumed, even so are the taints of the organs are destroyed through the suppression of the breath (VI—71).

Upameya: *indriya* and *doṣa*,

Upamāna: *dhātu* and *mala*,

Sādhāraṇa Dharma: *dahyante*,

Upamāvācaka: *yathā—tathā*,

Note:—The Upamā contains a double Upamāna. Correspondence between *dhmāyamāna* (-*tva*) and *prāṇasya nigraha* seems to be intended by the poet. There is disagreement in point of gender between the Upameya *indriyam* (which is neuter) and the Upamāna *dhātu* (which is masculine).

(114) धान्य (and शुद्धि)

(Skins and (objects) made of split cane must be cleansed like *caila* i.e. clothes), vegetables, roots and fruit like *dhānya* i.e. grain (V—119).

Upameya: *śāka*, *mūla* and *phala*,

Upamāna: *dhānya*,

Sādhāraṇa Dharma: *śuddhi*,

Upamāvācaka: *vat*,

Note:—Here many Upameyas are compared with a single Upamāna. For a similar comparison see Nos. 60, 63, 66 and 91 above.

For another Upamā contained in ab, see No. 86 above.

(115) धान्य and निर्दोतु with कच्च see No. 54 above.

(116) नक्षत्र and ग्रह see No. 80 above.

(117) नदी i.e. निम्नगा and समुद्र see No. 212 below.

(118) नदी i.e. सिन्धु and समुद्र see No. 213 below.

(118A) नदी-कूल and वृक्ष see No. 57 above.

(119) नदीनद and सागर

As *nadīnadāḥ* i.e. all rivers, both great and small, find a resting place in *sāgara* i.e. the ocean, even so men of all orders find protection with householders (VI—90).

Upameya: *āśramin* and *gṛhastha*,

Upamāna: *nadīnada* and *sāgara*,

Sādhāraṇa Dharma: *saṁsthitim yānti*,

Upamāvācaka: *yathā—tathā*,

Note:—This Upamā contains a double Upamāna. The expression *nadīnada* is here understood as a Samāhāra. As the Upamā, here, is expressed with the help of two independent sentences, the common property is expressed with the help of the identical words, viz. *saṁsthitim yānti*.

(119A) आर्यरूप नर (and विभावन) see No. 34 above.

(120) (खनित्रेण खनन्) नर and वारि

As the *nara* i.e. man who digs (i.e. *khanan*) with a *khanitra* i.e. a spade (into the ground) obtains *vāri* i.e. water, even so an obedient (*śuśrūṣu*) pupil, obtains the knowledge which lies (hidden) in his teacher (II—218).

Upameya: *śuśrūṣu* (*brahmacārī*) and *gurugatā vidyā*,

Upamāna: *khanitreṇa khanan nara* and *vāri*,
Sādhāraṇa Dharma: *adhigacchati*,
Upamāvācaka: *yathā—tathā*,

Note:—Here also a double Upamāna is present. The adjective *khanitreṇa khanan* in the *Upamāna-vākya*, corresponds to the adjective *śuśrūṣu* in the Upameya-vākya; but the substantive namely *brahmacārī* in the Upameya-vākya which is in correspondence with *nara* in the Upamāna-vākya is to be supplied from the context. Correspondence between *khanitra* and *śuśrūṣa* (or *sevā*) is surely intended. Similarly the adjective *pṛthvīgatam* qualifying *vāri* in the Upamāna-vākya, which corresponds to *gurugatā* of *vidyā* in the Upameya-vākya is also not expressed. Correspondence between *guru* and *pṛthvī* is certainly intended. There is also disagreement in point of gender between the Upameya *vidyā* (which is feminine) and the Upamāna *vāri* (which is neuter). The Sādhāraṇa Dharma namely *adhigacchati* is exactly repeated.

(121) निम्नगा and समुद्र see No. 212 below.
(122) निदाघ and कक्ष with धान्य see No. 54 above.
(123) निर्देश and भृतक

Let him (*yati*) not desire to die, let him not desire to live, let him wait for (his appointed) time (*kāla*), as a *bhṛtaka* i.e. a servant (waits) for *nirdeśa* i.e. the payment of his wages (VI—45).

Upameya: *prākaraṇika yati* and *kāla*.
Upamāna: *bhṛtaka* and *nirdeśa*,
Sādhāraṇa Dharma: *pratīkṣeta*,
Upamāvācaka: *yathā*,

Note:—The Upamā contains a double Upamāna. Here *tathā* which should have come with the Upameya is dropped owing to the inversion of the usual order. For the dropping of *tathā* see Nos. 53, 67 above as well as Nos. 152 and 217 below.

(124) पङ्क and आकाश see No. 25 above.
(125) पङ्क and गो see No. 78 above.
(126) (दृति-) पाद and उदक see No. 39 above.
(127) पावक see No: 5 above.
(128) पितृ (and उपजीव्यत्व)

(Or) the eldest alone may take the whole paternal estate, the others shall live under him just as (they lived) under their *pitā* i.e. father (IX—105).

Upameya: *saḥ* i.e. *jyeṣṭha*,
Upamāna: *pitā*,
Sādhāraṇa Dharma: *upajīvyatva*,
Upamāvācaka: *yathā—tathā*.

(129) पितृ (and वृत्ति)

Let him (the king) cause the annual revenue in his kingdom to be collected by trusty (officials) (*āpta*), let him obey the sacred law (*āmnāya*) in (his transactions with) the people, and behave like *pitṛ* i.e. a father towards all men (VII—80).

Upameya: *rājan* from V 79,
Upamāna: *pitṛ*,
Sādhāraṇa Dharma: *varteta*,
Upamāvācaka: *vat*.

(130) पितृ (and वृत्ति)

If the eldest brother behaves as an eldest brother (ought to do), he (must be treated) like (*mātā* i.e. a mother) and like *pitā* i.e. a father, (but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured like a *bandhu* i.e. kinsman) (IX—110).

Upameya: *jyeṣṭhavṛtti jyeṣṭha*,
Upamāna: *pitṛ*,
Sādhāraṇa Dharma: *vṛtti* (*lupta*),
Upamāvācaka: *iva*,

Note:—This is Śrautī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because the Dharma i.e. the common property namely *vṛtti* (treatment) is not expressed.

The Upamā in *māteva* (see No. 164 below) makes the first line an instance of Mālopamā while *sampujyastu bandhuvat* (see No. 146 below) in d contains another Upamā.

(131) पितृ and औरस पुत्र

Having ascertained his learning in the Veda and (the purity of) his conduct, the king shall provide for him means of subsistence in accordance with the sacred law and shall protect

him in every way, as a *pitā* i.e. father (protects) the *aurasa putra* i.e. lawful son i.e. born of his self (VII—135).

Upameya: *rājan* and *śrotriya* from V 133 & 134,

Upamāna: *pitṛ* and *aurasa putra*,

Sādhāraṇa Dharma: *sarvataḥ saṁrakṣaṇa*,

Upamāvācaka: *iva*,

Note:—The Upamā contains a double Upamāna. Here the second Upamāna namely *putra* is conditioned by the word *aurasam* in order to support the *sarvataḥ saṁrakṣaṇam* which is the Sādhāraṇa Dharma.

(132) पितृ and पुत्र

As a *pitā* i.e. father (supports) his *putrāḥ* i.e. sons, so let the eldest support his younger brothers, and let them also in accordance with the law (*dharmataḥ*) behave towards their eldest brother as *putrāḥ* i.e. sons (behave towards him their father) (IX—108).

Upameya: *jyeṣṭha* and *yavīyān bhrātṛ*,

Upamāna: *pitṛ* and *putra*,

Sādhāraṇa Dharma: *pālayet*,

Upamāvācaka: *iva*,

Note:—Here also a double Upamāna is present.

The word '*putravat*' in contains another Upamā for which see No. 136 below.

(133) पिशाच (and मांसाशन)

He, who, disregarding the rule (given above) does not eat meat like a *piśāca*, becomes dear to men and will not be tormented by diseases (V—50).

Upameya: *prākaraṇika yaḥ*,

Upamāna: *piśāca*,

Upamāvācaka: *vat*,

Note:—This is Upamā, based on Vaidharmya as *māṁsāśana* is undertaken by the *piśāca* (i.e. the Upamāna), while a person (i.e. the Upameya) not eating it, is praised in the verse.

(134) पुत्तिका and वल्मीक

Giving no pain to any creature, let him (*gṛhastha* from the context) slowly accumulate spiritual merit (*dharma*) for the sake (of acquiring) a companion to the next world, just as

puttikāḥ i.e. the white ants (gradually raise their) *valmīk ı* i.e. ant-hill (IV—238).

Upameya: *Prākaraṇika* (*gṛhastha*) and *dharma*,

Upamāna: *puttikā* and *valmīka*,

Sādhāraṇa Dharma: *śanaiḥ saṁcinuyāt*,

Upamāvācaka,: *iva*,

Note:—The simile contains a double Upamāna. There is disagreement in respect of number and gender between the Upamāna *puttikāḥ* (which is plural & feminine) and the Upameya *prākaraṇika gṛhastha* (which is singular and masculine).

(135) पुत्र (and धनस्वीकारयोग्यत्व)

(As son is even as good as *oneself*), (such) a daughter is equal to a *putra* i.e. son; how can another (heir) take the estate (*dhana*) while such (an appointed daughter who is even) oneself lives (IX—130).

Upameya: *duhitā*,

Upamāna: *putra*,

Sādhāraṇa Dharma: *dhanasvīkārayogyatva* (*lupta*),

Upamāvācaka: *sama*,

Note:—There is disagreement in point of gender between the Upamāna *putra* and Upameya *duhitā*. The Upamā is Ārthī Vākyagā Dharmaluptā. It is Dharmaluptā because the Sādhāraṇa Dharma namely *dhanasvīkārayogyatva* is not expressed. In fact mere Upamā is not intended here. A representative i.e. *pratinidhi* rather than a standard of comparison i.e. Upamāna is sought to be conveyed by the word *sama*.

For the Upamā contained in a, see No. 26 above.

(136) पुत्र (and वृत्ति)

(As a *pitā* i.e. father (supports) his *putras* i.e. sons, so let the eldest (*jyeṣṭha*) support his younger brothers and) let them also in accordance with law behave towards their eldest brother as *putras* i.e. *sons*) behave towards their father) (IX—108).

Upameya: *yavīyān bhrātṛ*,

Upamāna: *putra*,

Sādhāraṇa Dharma: *varteran*,

Upamāvācaka: *vat*,

Note:—For the Upamā contained in a, see No. 132 above.

(137) पुत्र and पितृ see No. 132 above.

(138) पूर्वपक्ष and अपरपक्ष see No. 12 above.

(139) पौत्र (and सन्तारण)

Between *pautra* i.e. a son's son and *dauhitra* i.e. the son of a daughter there exists in this world no difference; for even the son of a daughter saves him (who has no sons) in the next world like *pautra* i.e. a son's son (IX—139).

Upameya: *dauhitra*,

Upamāna: *pautra*.

Sādhāraṇa Dharma: *amutra santāraṇa*,

Upāmāvācaka: *vat*.

(140) प्राणिन् and शरीरकर्षण

As the lives of *prāṇins* i.e. living creatures are destroyed by *śarīrakarṣaṇa* i.e. tormenting their bodies even so the lives of kings are destroyed by *rāṣṭrakarṣaṇa* i.e. oppressing their kingdoms (VII—112).

Upameya: *rājan* and *rāṣṭrakarṣaṇa*,

Upamāna: *prāṇin* and *śarīrakarṣaṇa*,

Sādhāraṇa Dharma: *prāṇāḥ kṣīyante*,

Upamāvācaka: *yathā—tathā*,

Note:—This Upamā contains a double Upamāna. As the Upamā is expressed with the help of two independent sentences, the words expressive of the common property namely *prāṇāḥ kṣīyante* are exactly repeated in both the sentences.

(141) प्रियद्वेष्यौ and यम see No. 173 below.

(142) प्रेत (and पर्यसन)

(In case of such a *patita* i.e. outcaste (XI—182), A female slave shall upset (*paryasyet*) with her foot a pot filled with water, in case of a *preta* i.e. a dead person; (his Sapiṇḍas) as well as the Samānodakas shall be impure for a day and night (XI—183).

Upameya: *patita* from verse 182,

Upamāna: *preta*,

Sādhāraṇa Dharma: *ghaṭasya paryasana*,.

Upamāvācaka: *vat*,

Note:—The idea in the verse is that a *patita* is to be treated like a *preta* i.e. dead person; *paryasana* implying a total severence

of his from all relations. Thus *ghaṭasya paryasana* stands for a complete break of association with a *patita*.

(143) (औपल) प्लव and (उदके) तरन्

As he who (attempts to) cross water i.e. (*udake*) *taran* in an (*aupala*) *plava* i.e. a boat of stone sinks (to the bottom) even so do the ignorant donor and the receiver (*dātṛ* and *pratīcchaka*) sink low (IV—194).

Upameya: *dātṛ* (giver) and *pratīcchaka* (receiver),
Upamāna: (*udake*) *taran* and (*aupala*) *plava*,
Sādhāraṇa Dharma: *nimajjana*,
Upamāvācaka: *yathā—tathā*,

Note:—This Upamā contains a double Upamāna. Here *dātṛpratīcchakau* is the Upameya and *udake taran* and *aupala plava* is the double Upamāna. Out of these, *dātā* corresponds to *udake taran* and the *pratīcchaka* with *aupala plava*. In the Upamāna, one of them is mentioned in the instrumental while the other is in the nominative. On the other hand, in the Upameya, both are put in the nominative (in a compound). In the Upamāna, instrumental is used to show the *karaṇatva* of the *plava*. In the Upameya, a similar *karaṇatva* of *pratīcchaka* in spite of the nominative case being actually used, is thereby suggested.

(144) बक (and अर्थचिन्तन)

Let him (*rājā*) plan his undertakings (patiently meditating) like a *baka* i.e. heron; (like a *siṁha* i.e. lion, let him put forth his strength or show his valour; like a *vṛka* i.e. a *wolf*, let him snatch (his prey) like a *śaśa* i.e. hare, let him double in retreat (VII—106).

Upameya: *prākaraṇika rājan*,
Upamāna: (i) *baka*, (ii) *siṁha*, (iii) *vṛka* and (iv) *śaśa*,
Sādhāraṇa Dharma: *arthacintana* in (i) *parākrama* in (ii) *avaluṁpana* in (iii) and *viniṣpataṅa* in (iv),
Upamāvācaka: *vat* in all,

Note:—The stanza is an instance of Śrautī Taddhitagā Mālopamā where one and the same Upameya namely *rājan* is compared with four Upamānas namely *baka*, *siṁha*, *vṛka* and *śaśa*, there being an independent common property or Sādhāraṇa Dharma in case of each of the Upamānas. Thus in case of *baka*,

the Śadhāraṇa Dharma is *arthacintana*, in case of *siṁha* it is *parākrama*, in that of *vṛka* it is *avaluṁpana* and finally in that of *śaśa* it is *viniṣpatana*. The Upamāvācaka *vat* makes the Upamā Taddhitagā. As the stanza contains an advice given to the king, the words expressive of the common properties are put in the potential.

Also see Nos. 193, 202 and 215 below.

(145) बक (and वृत्ति)

Let him not honour, even by a greeting, heretics, men who follow forbidden occupations (men who live like cats i.e. *baiḍālavratikas*) rogues (*śaṭha*), logicians (arguing against the Veda) and *bakavṛtti* persons i.e. those who live like herons (IV—30).

(145A) बक (and व्रत)

(A man) who knows the law should not offer even water to a Brāhmaṇa (who acts like a cat i.e. *baidālavratika*), nor to a Brāhmaṇa who is *bakavratika* i.e. who acts like a heron, nor to one who is unacquainted with the Vedas (IV—192).

Upameya: *vṛtti* or *vrata*,

Upamāna: (*baka-*) *vṛtti* or (*bak-*) *vrata* (*lupta*),

Sādhāraṇa Dharma: *ācaraṇa* (*lupta*)

Upamāvācaka: *iva* (*lupta*),

Note:—These stanzas above contain instances of *triluptā* Upamā where only the Upameya namely *vṛtti* or *vrata* is mentioned. All other parts of the Upamā namely Upamāna, Sādhāraṇa Dharma and Upamāvācaka are lupta. The compound *bakavratika* or *bakavṛtti*, in this case, is formed according to the Vārtika—'*saptamyupamānapūrvapadasya bahuvrīhiruttarpadalopaśca*' (mentioned in Kāvyaprakāśa of Mammaṭa).

The expression '*baidālvratika*' in the two stanzas is also an instance of *triluptā* Upamā where too only the Upameya namely *vrata* is mentioned. See No. 148 below.

(146) बन्धु (and सम्पूज्यत्व)

If the eldest brother (behaves as an eldest brother (ought to do), he (must be treated) like a mother and like a father, but if he is *ajyeṣṭhavṛtti* i.e. if he) behaves in a manner unworthy of an eldest brother, he should yet be honoured (merely) like a *bandhu* i.e. kinsman or relative (IX—110).

Upameya: *ajyeṣṭhavṛtti jyeṣṭha*,

Upamāna: *bandhu*,

Sādhāraṇa Dharma: *sampujyaḥ*,

Upamāvācaka: *vat*,

Note:—The first line contains a Mālopamā in the expressions '*mateva*' & '*piteva*' for which see Nos. 130 above and 164 below.

(147) ब्राह्म and ब्राह्मणी with शूद्र see No. 154 below.

(148) बिडाल (and व्रत)

Let him not honour, even by a greeting, heretics, men who follow forbidden occupations *baiḍāla-vratika* i.e. men who live like cats, (rogues, logicians (arguing against the Veda), and *bakavṛtti* persons i.e. those who live like herons) (IV—30).

(A man) who knows the law should not offer even water to a Brāhmaṇa (dvija) who is *baiḍālavratika* i.e. who acts like a cat, (nor to a Brāhmaṇa who is *bakavratika* i.e. who acts like a heron, nor to one who is unacquainted with the Veda) (IV—192).

(A man) who, ever covetous, displays the flag of virtue, (who is) a hypocrite, a deceiver of the people, intent on doing injury, (and) a detractor (from the merits) of all men, one must know to be a *baiḍālavratika* i.e. one who acts like a cat, (IV—195).

Upameya: *vrata*,

Upamāna: (*baiḍāla*-) *vrata* (*lupta*),

Sādhāraṇa Dharma: *ācaraṇa* (*lupta*),

Upamāvācaka: *iva* (*lupta*),

Note:—Here *biḍālasya idam* is *baiḍālam vratam*. These stanzas above contain instances of *triluptā* Upamā where only the Upameya namely *vrata* is mentioned. All other parts of the Upamā are *lupta*. The compound *baiḍālavratika*, in this case, is formed according to the Vārtika—'*saptamyupamānapūrvapadasya bahvrīhiruttarapadalopaśca*', (mentioned in Kāvyaprakāśa of Mammaṭa).

The expressions '*bakavṛtti*' in IV-30 and IV-192 respectively are also instances of *triluptā* Upamā.

See Nos. 145 and 145A above.

(149) स्कन्दितमार्षभ (बीज) (and मोघत्व)

If (one man's) bull were to beget a hundred calves on another

cows, they would belong to the owner of the cows; in vain (*mogha*) would the bull have spent his strength i.e. *skanditam ārṣabham* i.e. *bījam*. Thus also is the seed of him who has no material property in women (*akṣetrin*) but sow their seed in the soil of others (*parakṣetrapravāpin*). They benefit the owner of the women (i.e. *kṣetrin*); but the giver of the seed reaps no advantage (IX—50, 51).

Upameya: *akṣetriṇaḥ parakṣetrapravāpiṇaḥ bījam*,

Upamāna: *skanditamārṣabham* i.e. *bījam*,

Sādhāraṇa Dharma: *moghatvam*,

Upamāvācaka: *tathā*,

Note:—In verses 50-51, the real Upamā is given in 50 d and 51 ab, 50 d however expects a context of 50 a, b, c. In view of this, we may translate. 'In this manner the dropped seed (*skandita*) belonging to the bull (*ārṣabha*) becomes useless (*mogha*). In a similar manner, the seed of one who has no wife (*akṣetrī*), but sows it upon another man's wife becomes useless. Here *ṛṣabha* or *vṛṣabha*, which is the secondary Upamāna and which corresponds to *parakṣetrapravāpin* is indirectly mentioned through the *taddhita* form *ārṣabham*. In the Upameya-vākya we get two adjectives both in the genitive case (sing.) of the person who is the main Upameya. They are *akṣetrin* and *parakṣetrapravāpin*. Corresponding to the latter, we have *anyagoṣu* in verse 50 a (i.e. the Upamāna-vākya). But a similar adjective corresponding to *akṣetrin* does not seem to have been conceived by the poet in the case of *vṛṣabha*, the Upamāna.

The antecedent *yathā* is not used. In 51 c the author seems to supply *bījinaḥ* in view of verse 52. In 51 ab, the existence of the word *bījam* shows that *akṣetriṇaḥ* and *parakṣetrapravāpiṇaḥ* are genitive cases and not nominative.

(150) (शुभ) बीज and ऊषर see No. 47 above.

(151) बीज and वप्तृ and ईरिण

As a husbandman i.e. *vaptā* reaps no harvest when he has sown the seed i.e. *bīja* in barren soil i.e. *īriṇa*, even so the giver of sacrificial food gains no reward if he presents it (i.e. *havis*) to a man unacquainted with the Ṛks (III—142).

Upameya: *dātṛ*, *havis* and *anṛca* (*vipra*),

Upamāna: *vaptṛ*, *bīja* and *iriṇa*,

Sādhāraṇa Dharma: *na labhate phalam*,

Upamāvācaka: *yathā—tathā*,

Note:—The Upamā contains a triple Upamāna. Here *iriṇa* and *anṛc* correspond with each other; but the former is in the locative case while the latter is in the dative in view of the roots connected with the two namely *vap* and *dā* which govern *saptamī* and *caturthī* respectively. As the Upamā is expressed with the help of two independent sentences, the Sādhāraṇa Dharma is repeated twice. The repetition is exact.

(152) ब्रह्मचारिन् (and स्वर्गगमन)

A virtuous wife who after the death of her husband constantly remains chaste, reaches heaven, though she have no son, just like *brahmcārins* i.e. chaste men (lit. celibate students) (V—160).

Upameya: *sādhvī strī*

Upamāna: *brahmacāriṇaḥ*,

Sādhāraṇa Dharma: *aputratve api svargagamana*,

Upamāvācaka: *yathā*,

Note:—There is disagreement in respect of both gender and number between the Upamāna *brahmacāriṇaḥ* and Upameya *sādhvī strī*. Here *tathā* which should have been used with the Upameya is dropped owing to the inversion of the usual order of the Upamāna and the Upameya. For such an omission of *tathā* see Nos. 53, 67, 123 above as well as No. 217 below.

(153) ब्रह्महत्या (and पापावहत्व)

Falsely attributing to oneself high birth (*anṛtam samutkarṣe*), giving mischievous information to the king (regarding a crime) (*rājagāmi paiśunam*), and falsely accusing one's teacher (*guroḥ alīkanirbandhaḥ*), (are offences) equal to *brahmahatyā* i.e. slaying a Brāhmaṇa (XI—55).

Upameyas: *samutkarṣe anṛta*, *rājagāmi paiśuna* and *guroḥ alīkanirbandha*,

Upamāna: *brahmahatyā*,

Sādhāraṇa Dharma: *pāpāvahatva* (*lupta*),

Upamāvācaka: *sama*,

Note:—There is disagreement in point of gender between all of the Upameyas *samutkarṣe anṛtam*, *rājagāmi paiśunam* & *guroḥ*

alīkanirbandha (which are neuter, neuter and masculine respectively) and the Upamāna *brahmahatyā* (which is feminine). Here many Upameyas are compared with a single Upamāna. For a similar Upamā see Nos. 60, 63, 66, 91 and 114 above. The Upamā is Ārthī Vākyagā Dharmaluptā. It is Dharmaluptā as the Dharma or the common property namely *pāpāvahatva* is not expressed. *Rājagāmi paiśuna* is a false mischievous information about a Brāhmaṇa (as is clear from the Simile), given to, the king and ending in Brāhmaṇa's punishment or death.

(154) ब्राह्मणी and बाह्य and शूद्र

Just as a *Śūdra* begets on a *Brāhmaṇī* i.e. Brāhmaṇa female a *bāhya* i.e. a being excluded (from the Āryan community), even so (a person himself) excluded (*b āhya*) procreates with (females of) the four castes (*cāturvarṇye*) (sons) more (worthy of being) excluded (than he himself i.e. *bāhyatara*) (X-3o).

Upemeya: *bāhya*, *cārurvarṇya* and *bāhyatara*,

Upamāna: *Śūdra*, *brāhmaṇī* and *bāhya*,

Sādhāraṇa Dharma: *prasūyate*,

Upamāvācaka: *yathā—tathā*,

Note:—This Upamā contains a triple Upamāna. Here *cāturvarṇye* corresponds to *brāhmaṇyām* and stands for a female of any of the four castes. The neuter gender of *cāturvarṇya* is used for want of a suitable feminine form.

(155) ब्राह्मणचण्डाल (and पतितत्व)

But he who foolishly causes that (duty) to be performed by wives of other castes, when his wife of equal caste (*sajāti*) is alive, is declared by the ancients (to be) as (despicable) as a *Brāhmaṇa-caṇḍāla* i.e. a *caṇḍāla* (sprung from a) Brāhmaṇa female from a Śūdra (IX—87).

Upameya: *yaḥ bhartā*,

Upamāna: *Brāhmaṇacaṇḍālaḥ*,

Sādhāraṇa Dharma: *patitatva* (*lupta*),

Upamāvācaka: *yathā—tathā*,

Note:—This is Śrautī Vākyagā Dharmaluptā Upamā. It is Dharmaluptā because here the Dharma or the common property namely *patitatva* is not expressed.

(156) भूमि (and सर्वंहनन)

They declare (false evidence) concerning water (*ap*), concerning the enjoyment of women (*strīṇām bhoga*), and concerning all gems (*ratna*), produced in water (*abja*), or consisting of stones (*aśmamaya*) (to be) equally (wicked) as a lie concerning *bhūmi* i.e. land (VIII—100).

Upameyas: (*anṛta*) in the cases of *āpaḥ*, *strīṇām bhoga* and *maithuna*, *abja* and *aśmamaya ratna*,

Upamāna: (*anṛta*) in case of *bhūmi*,

Sādhāraṇa Dharma: *sarvam hanti* (from V—99),

Upamāvācaka: *vat*,

Note:—There is disagreement in point of gender between the Upameyas namely *strīṇām bhoga* (masculine), *maithunam* (neuter) and *abjeṣu sarvāśmamayeṣu ratneṣu* (neuter) and the Upamāna *bhūmi* (feminine). There is disagreement in respect of number also between Upamāna *ratneṣu* (plural) and the Upameya *bhūmi* (singular). Here many Upameyas are compared with a single Upamāna. For a similar phenomenon see Nos. 60, 63, 66, 91 and 114 above. Really speaking, in this Upamā *anṛtam* from V 99 is to be supplied. It serves as the real Upameya with the other words in the Locative case. The Sādhāraṇa Dharma is to be supplied similarly from V-99 i.e. *sarvam bhūmyanṛte hanti*'.

(157) ' भृतक and निर्देश see No. 123 above.

(158) मत्स्य (and आहिंसन)

If the king did not, without tiring, inflict punishment on those worthy to be punished, the stronger would roast (*apakṣyan*) the weaker like *matsyas* i.e. fish on a spit (*śūle*), or like fish in water (*jale*) (VII—20).

Upameya: *durbala*,

Upamāna: *matsya*,

Sādhāraṇa Dharma: *pacana* or *āhiṁsana*,

Upamāvācaka: *iva*,

Note:—Here *matsyān* is the Upamāna, *durbalān* the Upameya; and *śūle apakṣyan* is intended to be the Sādhāraṇa Dharma. It applies primarily to the Upamāna and only secondarily to the Upameya.

For the reading '*jale matsyānivāhiṁsyuḥ*' both the adjectives

balavattarāḥ and *durbalān* can be transferred to the Upamāna. In this case, *jale* becomes only a restrictive attributive of the Upamāna employed for making it suitable as an Upamāna in the present case.

(159) मत्स्य i.e. सकण्टकमत्स्याशन and अन्ध See No. 11 above.

(160) मल and धातु see No. 113 above.

(161) महाह्रद and लोष्ट

As a *loṣṭa* i.e. clod of earth falling into a *mahāhṛda* i.e. great lake is quickly dissolved, even so every sinful act is drowned in the threefold Veda (XI—263).

Upameya: *trivṛt Veda* and *duścarita*,

Upamāna: *mahāhṛda* and *loṣṭa*,

Sādhāraṇa Dharma: *vināśa* or *majjana*,

Upamāvācaka: *yathā—tathā*,

Note:—This Upamā contains a double Upamāna. It involves a change of case owing to adoption of different expressions. The accusative and the word *prāpya* is used for the Upamāna while the locative having the same sense is used for the Upameya. The Sādhāraṇa Dharma is here expressed in two synonymous words namely *vinaśyati* and *majjati*, in the two sentences.

(162) महिषी (and उत्पादकस्य प्रजाभागित्वाभाव) IX—48.

Upameya: *anyāṅganā*,

Upamāna: *mahiṣī* (belonging to others)

Sādhāraṇa Dharma: *notpādakaḥ prajābhāgī*,

Upamāvācaka: *yathā—tathā*,

Note:—For the details of the Upamā see No. 9 above.

(163) मातृ (and वृत्ति)

Towards a sister of one's father and of one's mother and towards one's own elder sister, one must behave as towards *mātṛ* i.e. *one's* mother; (but) the mother is more venerable than they (II—133).

Upameyas: *pituḥ bhaginī*, *mātuḥ bhaginī* and *jyāyasī svasā*,

Upamāna: *mātṛ*,

Sādhāraṇa Dharma: *vṛttimātiṣṭhet*,

Upamāvācaka: *vat*,

Note:—As *vṛttimātiṣṭhet* governs the locative, the Upameyas put in the locative. Here also many Upameyas are compared

with one single Upamāna. Also see Nos. 60, 63, 66, 91 and 114 above.

(164) मातृ (and वृत्ति)

If the eldest brother (*jyeṣṭha*) behaves as an eldest brother (ought to do) (*jyeṣṭhavṛtti*), he (must be treated) like *mātṛ* i.e. a mother (and like *pitṛ* i.e. a father; but if he behaves in a manner unworthy of an eldest brother, he should yet be honoured (merely) like a kinsman or relative i.e. *bandhu*) (IX—110).

Upameya: *jyeṣṭhavṛtti jyeṣṭha*,

Upamāna: *mātṛ*,

Sādhāraṇa Dharma: *vṛtti* (*lupta*),

Upamāvācaka: *iva*,

Note:—This is Śrautī Samāsagā Dharmalputā Upamā. It is Dharmaluptā because the Dharma or the common property namely *vṛtti* (treatment) is not expressed.

The Upamā in *piteva* (see No. 130 above) makes the first line an instance of Mālopamā. *Sampūjyastu bandhuvat* in d contains another Upamā for which see No. 146 above.

(165) मानव and चन्द्र see No. 83 above.

(166) मारुत see No. 185 below.

(167) (चर्ममय) मृग (and नाममात्रधारण)

(As *kāṣṭhamaya hastin* i. .e. an elephant made of wood) as *carmamaya mṛga* i.e. a trussed up deer, such is an unlearned Brāhmaṇa; those three have nothing but the names (of their kind) (II—157).

Upameya: *anadhīyāna vipra*,

Upamānas: (i) *kāṣṭhamaya hastin* and (ii) *carmamaya mṛga*,

Sādhāraṇa Dharma: *nāma bibhrati*,

Upamāvācaka: *yathā*,

Note:—This is Śrautī Vākyagā Mālopamā. Here *anadhīyāna vipra* is compared with two Upamānas namely *kāṣṭhamaya hastin* and *carmamaya mṛga* in respect of '*nāma bibhrati*' which is the common property. Instead of *tathā* the poet uses the word *yaśca* in order to emphasize the Upameya namely the *anadhīyāna vipra*. The construction is anakoluthic. The poet begins with an Upamā with *vipra* as the Upameya and *hastin* and *mṛga* as the Upamānas; but instead of concluding it as an Upamā by using

the word *tathā* in c he concludes by means of a Dīpaka where the *prakṛta vipra* and the *aprakṛta hastin* and *mṛga* are connected with the common property namely *nāma bibhrati*. It seems that the word *te* has influenced the choice of the poet in using *yaḥ* in place of *tathā*.

(168) मृग and मृगयु and असृक्पात see No. 22 above.

(169) मृग and शत्रु

As *śatravaḥ* i.e. enemies do not hurt *etān* i.e. these (beings *mṛgādīn*-Kullūka, when they are) sheltered by (their) fortresses, even so foes (*arayaḥ*) (can) not injure a king (*nṛpa*) who has taken refuge in his fort (VII—73).

Upameya: *ari* and *nṛpa*,

Upamāna: *śatru* and *etān* i.e. *mṛgādīn*,

Sādhāraṇa Dharma:—*na hiṁsanti*,

Upamāvācaka: *yathā—tathā*,

Note:—This Upamā contains a double Upamāna. The Upamāna *etān* is in the plural showing the six different kinds of beings mentioned in the last stanza namely *mṛgagartāśrayāpsarāḥ* and *plavaṅgamanarāmarāḥ*. Here the Sādhāraṇa Dharma is mentioned twice, once with the addition of the preposition *upa* in the Upamāna and secondly without it in the Upameya.

(170) मृगयु and मृग and असृक्पात see No. 22 above.

(171) यन्तृ and वाजिन्

A wise man should strive to restrain his organs which run wild among alluring sensual objects like a *yantā* i.e. charioteer his *vājinaḥ* i.e. horses (II—88).

Upameya: *vidvān* and *indriyāṇi*,

Upamāna: *yantā* and *vājinaḥ*,

Sādhāraṇa Dharma: *saṁyame yatnamātiṣṭhet*,

Upamāvācaka: *iva*,

Note:—This Upamā also contains a double Upamāna. There is disagreement in respect of gender between the Upamāna *vājinaḥ* (masculine) and the corresponding Upameya *indriyāṇi* (neuter).

(172) यम (and वृत्ति)

Let the king, therefore, like *yama* not heading his own likings and dislikings, behave exactly like *Yama* i.e. with *yāmyā vṛtti*,

supressing his anger and controlling himself (or lit. controlling his senses) (VIII—173).

Upameya: *svāmin* (*rājan*),

Upamāna: *yama*,

Sādhāraṇa Dharma: *yāmyā vṛtti*,

Upamāvācaka: *iva*,

Note:—Here *yāmyayā vṛttyā* in c constitutes Padanidarśanā which itself, serves as the Sādhāraṇa Dharma of the Upamā expressed in a. The stanza thus becomes an instance of Saṅkara of Nidarśanā and Upamā.

(173) यम and प्रियद्वेष्यौ

As *yama* at the appointed time (*prāpte kāle*) subjects to his rule both *priya* and *dveṣya* i.e. friend and foe, even so all subjects must be controlled by the king; that is *yamavrata* or the office in which he resembles Yama (IX—307).

Upameya: *rājan* and *priyadveṣyā prajā*,

Upamāna: *yama* and *priyadveṣyau*,

Sādhāraṇa Dharma: *prāpte kāle niyamana*,

Upamāvācaka: *yathā—tathā*,

Note:—This Upamā contains a double Upamāna. There is active construction in the Upamāna-vākya and passive in the Upameya-vākya. So the two sentences become independent. Hence the double mention of the Sādhāraṇa Dharma becomes necessary corresponding to *priyadveṣyau* in the Upamāna-vākya, an adjective *priyadveṣyāḥ* going with *prajāḥ* mut be supplied in the Upameya-vākya. There is disagreement in respect of gender between *priyadveṣyau* (masculine) the Upamāna and *prajāḥ* the Upameya.

'*yamavratam*' in d constitutes Nidarśanā, thus making the stanza an instance of Śaṅkara of Upamā and Nidarśanā.

(174) रश्मिन् and आदित्य and तोय and समुद्र, see No. 28 above.

(175) रुक्मस्तेय (and पापावहत्व)

Stealing a deposit, or men, a horse and silver , (and) land, diamonds and (other) gems is declared to be equal to *rukmasteya* i.e. stealing the gold (of a Brāhmaṇa) (XI—57).

Upameya: *nikṣepanarāṣvarajatabhūmivajramaṇīnām apaharaṇam*,

Upamāna: *rukmasteyam*,

Sādhāraṇa Dharma: *pāpāvahatva* (*lupta*),

Upamāvācaka: *sama*,

Note:—This is Ārthī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because here the *dharma* i.e. the common property namely *pāpāvahatva* is not expressed.

(176) लोष्ट (and क्षितौ उत्सर्जन) (IV—241)

Upameya: *mṛta śarīra*,

Upamāna: *loṣṭa*,

Sādharaṇa Dharma: *kṣitau utsarjana*,

Upamāvācaka: *sama*,

Note:—For the details of the Upamā see No. 55 above.

(177) लोष्ट and महाह्रद See No. 161 above.

(178) वत्स and आद्य

As the *vāryokas* i.e. *leech*, the *vatsa* i.e. *calf* and the *ṣaṭpada* i.e. *bee* take their *ādya* i.e. food little by little, even so must the king draw from his realm moderate annual taxes (VII—129).

Upameya: *rājan* and *kara*,

Upamānas: (i) *vatsa* and *ādya*,
(ii) *vāryokas* and *ādya*,
(iii) *ṣaṭpada* and *ādya*,

Sādhāraṇa Dharma: *alpādana* or *alpagrahaṇa*,

Upamāvācaka: *yathā—tathā*,

Note:—There is double Upamāna in this Mālopamā where the king receiving taxes (*karas*) is compared with a *vāryokaḥ* (leach), a *vatsa* (calf) and a *ṣaṭpada* (bee) receiving their food (*ādya*) bit by bit. But the Upamāna-vākya is put in the active construction while the Upameya-vākya is put in the passive. This makes the twice mention of the Sādhāraṇa Dharma necessary viz. *adanti* and *gṛhītavyaḥ*. Here *ādyam* is *neuter* and *kara* is masculine. Hence disagreement in respect of gender between the two. Different constructions in the two Vākyas gives rise to the irregularity of *ādyam*, the Upamāna in the accusative and the *kara* the Upameya in the nominative. There is also corresponding irregularity between *vāryokovatsaṣaṭpadāḥ* and *rājñā*. The source of food of the leech etc. which corresponds to *rāṣṭra* in the Upameya-vākya is not mentioned.

(179) वप्तृ and बीज and ईरिण see No. 151 above.

(180) वरुण (and बन्ध or निग्रह)

As (a sinner) is seen bound with ropes by *Varuṇa*, even so let him punish the wicked; that is his *vāruṇa vrata* i.e. office in which he resembles *Varuṇa* (IX—308).

Upameya: *rājan from verse* 307,
Upamāna: *Varuṇa*,
Sādhāraṇa Dharma: *nigraha*,
Upamāvācaka: *yathā—tathā*,

Note:—The construction is passive in the Upamāna-vākya and active in the Upameya-vākya. Hence the Sādhāraṇa Dharma is expressed twice with the help of two different words *viz. pāśaiḥ baddha* (in the Upamāna-vākya) and *nigṛhṇīyāt* (in the Upameya-vākya). For an opposite construction see Nos. 173 above & 185 below. As the verse contains an advice to the king, the word expressive of common property going with the Upameya is put in the potential. Here *pāśaiḥ* is mentioned in the Upamāna as it is the peculiar weapon of *Varuṇa* so that *pāśaiḥ baddaḥ* corresponds to *nigrahaḥ* in the Upameya-vākya. In the simile, *pāpaḥ* is to be supplied in the Upamāna-vākya from c d and the *prākaraṇika rājan* (from verse 307) is to be supplied in the Upameya-vākya.

vāruṇam vratam in d contains a Nidarśanā, thus making the stanza an instance of Saṅkara of Upamā and Nidarśanā.

(181) वल्मीक and पुत्तिका see No. 134 above.

(182) वह्नि see Nos. 6 and 7 above.

(183) वाजिन् and यन्तृ see No. 171 above.

(184) वायु (and अनुगमन)

For the manes attend the invited Brāhmaṇas, follow them (when they walk) like *vāyu* i.e. the wind, and sit near them when they are seated (III—189).

Upameya: *pitaraḥ*,
Upamāna: *vāyu*,
Sādhāraṇa Dharma: *anugacchanti*,
Upamāvācaka: *vat*,

Note:—There is disagreement in respect of number between the Upamāna *vāyu* (which is singular) and the Upameya *pitaraḥ* (which is plural).

(185) वायु i.e. मारुत (and संचार)

As the *Māruta* i.e. the Wind moves (everywhere), entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies; that is the *mārutam vratam* that is the office in which he resembles the *Māruta* or the Wind (IX—306).

Upameya: *prākaraṇika rājan*,

Upamāna: *Māruta*,

Sādhāraṇa Dharma: *praviṣya saṁcāra*,

Upamāvācaka: *yathā—tathā*,

Note:—There is active construction in the Upamāna-vākya and passive in the Upameya-vākya. Hence the mention of the common property twice. As the verse contains an advice given to the king the word *praveṣṭavyam*, expressive of the common property going with the Upameya, is evidently a potential passive participle. For an exactly opposite construction see No. 180 above. In the Upamāna there is nothing that corresponds to *cāraiḥ*, which belongs only to the Upameya and establishes the correspondence between the Upamāna and the Upameya in *sarvabhūtapraveśa*.

mārutam vratam in d contains a Nidarśanā thus making the stanza an instance of Saṅkara of Upamā and Nidarśanā.

(186) वायु and जन्तु see No. 94 above.

(187) वारण see No. 227 below.

(188) वारि and नर see No. 120 above.

(189) वार्योकस् and आद्य VII—129.

Upameya: *rājan* and *kara*,

Upamāna: *vāryokas* and *ādya*,

Sādhāraṇa Dharma: *alpādana* or *alpagrahaṇa*,

Upamāvācaka—yathā-tathā,

Note:—For the details of the Upamā see No. 178 above.

(190) विप्र (and श्राद्धे अशन)

But if the (sacrificer's) father is living, he must offer (the cakes) to three remoter (ancestors); or he may also feed his father at the funeral sacrifice (*śrāddha*) as a *vipra* i.e. (one of the) Brāhmaṇa (guest) (III—220).

Upameya: *pitṛ*,

Upamāna: *vipra*,

Sādhāraṇa Dharma: *śrāddhe aśana*,

Upamāvācaka: *vat*,

(191) विष (and उद्वेग)

A Brāhmaṇa should always dislike homage as if it were *viṣa* i.e. pioson (and constantly desire (to suffer) scorn as (he would long for) *amṛta* i.e. nectar) (II—162).

Upameya: *sammāna*,

Upamāna: *viṣa*,

Sādhāraṇa Dharma: *udvijeta*,

Upamāvācaka: *iva*,

Note:—There is disagreement in gender between the Upameya *sammāna* (masculine) and the Upamāna *viṣam* (neuter). *amṛtasyeva cākāṅkṣet* in c contains another independent Upamā for which see No. 13 above.

(192) वीरहत्या (and पापावहत्व)

A Brāhmaṇa who, being an Agnihotrin, voluntarily neglects the sacred fires, shall perform a lunar penance for one month; for that (offence) is equal to *vīrahatyā* i.e. the slaughter of a warrior (XI—41).

Upameya: *tat* i.e. *kāmakārataḥ agnīnamapavedha*,

Upamāna: *vīrahatyā*,

Sādhāraṇa Dharma: *pāpāvahatva* (*lupta*),

Upamāvācaka: *sama*,

Note:—There is disagreement in gender between the Upameya *tat* (neuter) and the Upamāna *vīrahatyā* (feminine).

This is Ārthī Samāsagā Dharmaluptā Upamā. It is Dharmaluptā because the Dharma i.e. the common property namely *pāpāvahatva* is not expressed.

(193) वृक (and अवलुम्पन) VII—106.

Upameya: *prākaraṇika rājan*,

Upamāna: *vṛka*,

Sādhāraṇa Dharma: *avalumpana*,

Upamāvācaka: *vat*,

Note:—For the details of the Upamā see No. 144 above.

(194) वृक्ष i.e. (सिच्यमान) द्रुम (and वर्धन)

But if kingdom be secure, protected by the strength of his

arms, it will constantly flourish like a *druma* i.e. tree which is being (well-)watered (*sicyamāna*) (IX—255).

Upameya: *rāṣṭra*,

Upamāna: (*sicyamāna*) *druma*,

Sādhāraṇa Dharma : *nityam vardhate*,

Upamāvācaka: *iva*,

Note:—The adjective *sicyamāna* of the Upamāna *druma* has its correspondence with the expression *bāhubalāśritam* in the Upameya viz. *rāṣṭra*, where the *bāhubalāśraya* is conceived as similar to *seka* or sprinkling (of the tree). There is disagreement in respect of gender between the Upamāna *druma* (which is masculine) and the Upameya *rāṣṭra* (which is neuter).

(195) वृक्ष and (नदी) कूल see No. 57 above.

(196) वृक्ष i.e. द्रुम and वह्नि see No. 7 above.

(197) वृक्ष and शकुनि VI—8.

Upameya: *prākaraṇika yati* and his *deha*,

Upamāna: *śakuni* and *vṛkṣa*,

Sādhāraṇa Dharma: *tyāga* (*tyajan*),

Upamāvācaka: *yathā—tathā*,

Note:—This Upamā contains double Upamāna. For the details of the Upamā see No. 57 above.

(198) वैश्य (and शौचकल्प)

In case of Śūdras who live according to the law, there shall be the shaving (of their heads) each month; their mode of purification (*śauca-kalpa*) (shall be) the same as that of *Vaiśyas*, and their food the fragments of offal of an Āryan's meal (V—140).

Upameya: *Śūdra*,

Upamāna: *Vaiśya*,

Sādhāraṇa Dharma: *śauca-kalpa*,

Upamāvācaka: *vat*.

(199) शकुनि and वृक्ष see No. 157 above as well as No. 197 above.

(200) शत्रु and मृग see No. 169 above.

(201) शरीरकर्षण and प्राणिन् see No. 140 above.

(202) शश (and विनिष्पतन) VII 106.

Upameya: *prākaraṇika rājan*,

Upamāna: *śaśa*,

Sādhāraṇa Dharma: *viniṣpatana*,

Upamāvācaka: *vat*,

Note:—For the details of the Upamā see No. 144 above.

(203) शूद्र (and अनभिवाद्यत्व)

A Brāhmaṇa (*vipra*) who does not know the form of returning a salutation, must not be saluted by a learned man; as a *Śūdra* even so is he (II—126).

Upameya: *abhivādanānabhijña vipra*.

Upamāna: *Śūdra*,

Sādhāraṇa Dharma: *anabhivādyatva*.

Upamāvācaka: *yathā—tathā*,

Note:—This simile incidentally indicates the position of the Śūdras in the society. The author of Manusmṛti, who is considered to be an avowed champion of Brahmanism, is only expected to recall such a simile. Also see Nos. 204, 205 and 206 below.

(204) शूद्र (and आचरण)

Brāhmaṇas who tend cattle, who trade, who are mechanics, actors or singers, menial servants or usurers, the (*judge*) shall treat like *Śūdras* (VIII—102).

Upameya: *gorakṣaka*, *vāṇijaka*, *kāru*, *kuśilava*, *preṣya* and *vārdhuṣika viprāḥ*,

Upamāna: *Śūdrāḥ*,

Sādhāraṇa Dharma: *ācaraṇa*,

Upamāvācaka: *vat*.

(205) शूद्र (and दण्ड्यत्व)

But even these two (*ubhau*), if they offend with a Brāhmaṇī (not only) guarded (but the wife of an eminent man), shall be punished like a *Śūdra* or be burnt in a fire of dry grass (VIII—377).

Upameya: *ubhau* i.e. *Vaiśyapārthivau* committing adultery with a Brāhmaṇī,

Upamāna: *Śūdra*,

Sādhāraṇa Dharma: *daṇḍyatva*,

Upamāvācaka: *vat*.

(206) शूद्र (and बहिष्कार्यत्व)

But he who does not (worship) standing in the morning

(*pūrva*), nor sitting in the evening (*paścima*), shall be excluded (*bahiṣkāryaḥ*) just like a *Śudra*, from all the duties and rights of a twice-born (II—103).

Upameya: *yaḥ* i.e. a Brāhmaṇa who does not worship i.e perform adorations or *sandhyā*,

Upamāna: *Śūdra*,

Sādhāraṇa Ḍharma: *bahiṣkāryaḥ*,

Upamāvācaka: *vat*.

(207) शूद्र and ब्राह्मणी and ब्राह्म see No. 154 above.

(208) श्मशान and पावक see No. 5 above.

(209) षट्पद् and आद्य VII—129.

Upameya: *rājan* and *kara*,

Upamāna: *ṣaṭpada* and *ādya*,

Sādhāraṇa Dharma: *alpādana* or *alpagrahaṇa*,

Upamāvācaka: *yatha—tathā*,

Note:—For the details of the Upamā see No. 178 above.

(210) षण्ढ and स्त्री.

As a *ṣaṇḍha* i.e. eunuch is unproductive (*aphala*) with *striyaḥ* i.e. women, (as a *gauḥ*, i.e. cow with another *gauḥ*, i.e. cow is unprolific and a *dāna* i.e. gift made to *ajña* i.e. an ignorant man yields no reward) even so a Brāhmaṇa i.e. Vipra who is *anṛca* i.e. who (does) not (know) Ṛks, is useless (*aphala*) (II—158).

Upameya: *anṛca vipra* and *śrautasmārta karma* (*lupta*),

Upamāna: *ṣaṇḍha* and *strī*,

Sādhāraṇa Dharma: *aphalatva*,

Upamāvācaka: *yathā—tathā*,

Note:—Here a double Upamāna is present. For the details of the Upamā see No. 10 above.

(211) समुद्र i.e. सागर and नदीनद see No. 119 above.

(212) समुद्र and निम्नगा

Whatever be the qualities of the man (*bhartā* lit. husband) with whom a woman (*strī*) is united according to the law, such qualities even she assumes, like *nimnagā* i.e. river (united) with *samudra* i.e. the ocean (IX—22).

Upameya: *strī* and *bhartā*,

Upamāna: *nimnagā* and *samudra*,

Sādhāraṇa Dharma: *sadṛśaguṇasaṁpādana*,

Upamāvācaka: *iva*,

Note:—This Upamā contains a double Upamāna.

(213) समुद्र and सिन्धु

If, subduing love and hatred, he decides (*paśyati* lit. sees) the legal affairs (*artha*) according to the law, (the hearts of) his subjects turn towards him as the *sindhavaḥ* i.e. rivers (run) towards *samudra* i.e. the ocean (VIII—175).

Upameya: *prajā* and *saḥ* i.e. *prākaraṇika rājan*,

Upamāna: *sindhu* and *samudra*,

Sādhāraṇa Dharma: *anuvartante*,

Upamāvācaka: *iva*,

Note:—Here also a double Upamāna is present.

(213A) समुद्र and रश्मिन् and तोय and आदित्य see No. 28 above.

(214) सहस्रांशु see No. 29 above.

(215) सागर and नदीनद see No. 119 above.

(216) सिंह (and पराक्रम)—VII—106.

Upameya: *prākaraṇika rājan*,

Upamāna: *siṁha*,

Sādhāraṇa Dharma: *parākramet*,

Upamāvācaka: *vat*,

Note:—For the details of the Upamā see No. 144 above.

(217) सिन्धु and समुद्र see No. 213 above.

(218) सुकृतिन् (and स्वर्गगमन)

But men who have committed crimes and have been punished by kings, go to heaven, being pure like *sukṛtinaḥ* i.e. those who performed meritorious deeds (VIII—318).

Upameya: *kṛtadaṇḍāḥ mānavāḥ*,

Upamāna: *sukṛtinaḥ*,

Sādhāraṇa Dharma: *svargamāyānti*,

Upamāvācaka: *yathā*,

Note:—Here *tathā* which should have come with the Upameya is dropped owing to the inversion of the usual order of Upamāna and Upameya. For a similar dropping of *tathā* see Nos. 53, 57, 123 and 152 above.

(219) सुक्षेत्र and सुबीज

As *subīja* i.e. good seed, springing up in *sukṣetra* i.e. good soil turns out (perfectly) well, even so the son (*jātaḥ*) of an Āryan by

an Āryan woman is *saṁskārārha* i.e. worthy of all the sacraments (X—69).

Upameya: *Arya* and *Āryā*,
Upamāna: *subīja* and *sukṣetra*,
Sādhāraṇa Dharma: *saṁskārārhatva*; *sampannatva*,
Upamāvācaka: *yathā—tathā*,

Note:—The Upamā contains a double Upamāna. Here *su* in *subīja* and *sukṣetra* is employed in order that they might correspond with the Upameyas Ārya and Āryā. One and the same common property is here conspicuous by its absence; but there is a correspondence between the two properties i.e. that of the Upamāna and Upameya (*sampadyate* and *saṁskāramarhati*). The fact is that here the Sādhāraṇa Dharma is not really *sādhāraṇa* or common; but similar. There is disagreement in case between *subījam* (accusative) and *āryāt* (ablative) and also there is disagreement in gender between *sukṣetre* (neuter) and *āryāyām* (feminine) and *subījam* (neuter) and *āryāt* (masculine).

(220) सुबीज and सुक्षेत्र see No. 219 above.

(221) सुरापान (and पापावहत्व)

Forgetting the Veda, reviling the Vedas, giving false evidence, slaying a friend, eating forbidden food, or (swallowing substances) unfit for food, are six (offences) equal to *surāpāna* i.e. drinking Surā or wine (XI—56).

Upameyas: *brahmojjhatā*, *vedanindā*, *kauṭa-sākṣyam*, *suhṛdvadhaḥ* and *garhitānādyayoḥ jagdhiḥ*,
Upamāna: *surāpānam*,
Sādhāraṇa Dharma: *pāpāvahatva* (*lupta*),
Upamāvācaka: *sama*,

Note:—Here many Upameyas are compared with a single Upamāna. For a similar comparison see Nos. 60, 63, 66, 91 and 114 above. There is disagreement in respect of gender between the Upameyas *brahmojjhatā* (feminine), *vedanindā* (feminine), *suhṛdvadhaḥ* (masculine), *garhitānādyayoḥ jagdhiḥ* (feminine) and the Upamāna *surāpānam* (neuter). The Upamāna is Ārthī Samāsagā Dharmaluptā. It is Dharmaluptā because here the Sādhāraṇa Dharma or the common property namely *pāpāvahatva* is not mentioned. This is, however, natural in a work on Dharmaśāstra.

(222) स्तेन see No. 92 above.

(223) स्त्री and पण्ड see No. 10 as well as 210 above.

(224) स्नुषा (and वृत्ति)

But when purpose of the appointment to (cohabit with) (*niyogārtha*) the widow has been attained in accordance with the law, those two shall behave towards each other like (*guru* i.e. father) and *snuṣā* i.e. a daughter-in-law (IX—62).

Upameya: *vidhavā*,

Upamāna: *snuṣā*,

Sādhāraṇa Dharma: *vṛtti* (i.e. *ācaraṇa*),

Upamāvācaka: *vat*,

Note:—The expression '*guruvat*', in c contains another Upamāna which is a complement of this Upamā for which see No. 68 above.

(225) हंस (and गमन)

Let him wed a female free from bodily defects, who has an agreeable name, the (graceful) gait of a *haṁsa* i.e. swan (or of *vāraṇa* i.e. elephant), a moderate (quantity of) hair on the body and on the head, small teeth, and soft limbs (III—10).

Upameya: *strī*,

Upamāna: (i) *haṁsa*,

(ii) *vāraṇa*,

Sādhāraṇa Dharma: *gamana*,

Upamāvācaka: *iva* (*lupta*),

Note:—The Upamā is Śrautī Samāsagā Vādiluptā or Vācakaluptā. It is Vādiluptā because the Upamāvācaka *iva* is not expressed owing to the formation of the compound *haṁsa-vāraṇagāminīm*.

The *vāraṇagāminīm* part of the compound contains another Upamā where the *strī* is compared to *vāraṇa* in point of *gamana* or gait. This makes the compound an instance of Mālopamā where a *strī* is compared with a *haṁsa* and a *vāraṇa* in point of graceful gait.

(226) हविस् and कृष्णवर्त्मन् see No. 3 above.

(227) हस्तिन् i.e. वारण (and गमन) III-10

Upameya: *strī*,

Upamāna: *vāraṇa*,

Sādhāraṇa Dharma: *gamana*,
Upamāvācaka: *iva* (*lupta*),
Note:—For the details of the Upamā see No. 225 above.
(228) (काष्ठमय) हस्तिन् (and नाममात्रधारण) II—157.
Upameya: *anadhīyāna vipra*,
Upamāna: *kāṣṭhamaya hastin*,
Sādhārana Dharma: *nāma bibhrati*,
Upamāvācaka: *yathā*,
Note :—For the details of the Upamā see No. 167 above.

OTHER ALAṄKĀRAS

(A) *Alaṅkāras based on Aupamya.*

(i) *Atiśayokti*

He who leaves his body (*deha*) (let it by necessity) as a *vṛkṣa* i.e. tree (that is torn from) the *nadīkūla* i.e. river-bank, or (freely) like a *śakuni* i.e. bird (that quits a *vṛksa* i.e. tree) is freed from the dreadful (*kṛcchra*) *grāha* i.e. shark (VI—78).

Upameya: *saṁsārakaṣṭa*, *Upamāna*: *grāha*,

Note:—Here *kṛcchra grāha* stands for excessive troubles in the mundane existence or in this life i.e. in *mṛtyuloka* i.e. *saṁsārakaṣṭa*. As there is *nigīrya adhyavasāna* or swallowing of the Upameya namely *saṁsārakaṣṭa* by the Upamāna *grāha*, this is an instance of the figure *Atiśayokti* of the first kind which is defined by Mammaṭa as follows:—

'*nigīryādhyavasānam tu prakṛtasya pareṇa yat*'.

Also see No. 57 in the Similes in Chapter 3.

(2) *Apahnuti*

Even an infant king must not be despised, (from an idea) that he is a (mere) mortal for he is a great *devatā* i.e. deity in human form (*nararūpa*) (VII—8).

Upameya: *nara*, *Upamāna*: *devatā*,

Note:—Here the *naratva* of the *bhūmipa* or the king is denied (*niṣiddha*) and the *devatātva* is established (*sthāpita*). Hence the figure is Apahnuti which is defined by Mammaṭa as '*prakṛtam yanniṣiddhyānyat sthāpyate sa tvapahnutiḥ*'

(3) *Dīpakam*

(a) अन्त्य and धर्म

He who possesses faith, may receive *śubhā* i.e. pure *vidyā* i.e. learning even from an *avara* namely a man of a lower caste or class, the *para* i.e. highest *Dharma* i.e. law even from an *antya* namely the lowest and *strīratna* i.e. an excellent woman even from a *duṣkula* namely a base family (II—238).

Upameya: *śubhā vidyā* and *avara*,

Upamānas: (i) *para Dharma* and *antya*

(ii) *strīratna* and *duṣkula*,

Note:—This is an example of the figure Dīpaka where two pairs of Upamānas are offered for a single pair of the Upameya. Here one common property namely *ādadīta* only once mentioned is connected with the *prakṛta* (Upameya) viz, *śubhā vidyā* and *avara* and the *aprakṛtas* (Upamānas) namely *para Dharma* and *antya* as well as *strīratna* and *duṣkula*. Hence this is Dīpakam of the first kind defined by Mammaṭa as '*sakṛdvṛttistu dharmasya prakṛtāprakṛtātmanām*'.

(b) अमृत and विष

Even from *visa* i.e. poison , *amṛta* i.e. nectar can be taken even from a *bāla* i.e. a child, *subhāṣitam* i.e. good advice, even from an *amitra* i.e. an enemy, (a lesson in *sadvṛtta* i.e. good conduct and even from *amedhya* i.e. an impure substance, *kāñcana* i.e. gold i.e. gold (may be accepted) (II—239).

Upameya: *sadvṛtta* and *amitra*,

Upamānas: (i) *amṛta* and *viṣa*,

(ii) *subhāṣita* and *bāla*,

(iii) *kāñcana* and *amedhya*,

Note:—This verse occurs in the chapter dealing with the duties of a celibate student. Hence *sadvṛtta* that can be taken even from an *amitra* appears to be *prakṛta* i.e. the Upameya. It is connected with three pairs of *aprakṛtas* i.e. the Upamānas namely *amṛta* and *viṣa*, *subhāṣita* and *bāla* as well as *kāñcana* and *amedhya*. The common property is *grāhyatva* expressed only once with the *grāhyam*. Hence here also the figure is Dīpaka.

(c) अमेध्य and काञ्चन see No. (b) above.

(d) काञ्चन and अमेध्य

Upameya: *sadvṛtta* and *amitra*,

Upamāna: *kāñcana* and *amedhya*,

Note:—This is a Dīpaka for the details of which see No. (b) above.

(e) दुष्कुल and स्त्रीरत्न

Upameya: *śubhā vidyā* and *avara*,

Upamāna: *strīratna* and *duṣkula*,

Note:—This is also a Dīpaka for the details of which see No. (a) above.

(f) धर्म and अन्त्य see No. (a) above.

(g) धर्म, शिल्प, शौच, सुभाषित and स्त्रीरत्न

Strīratnāni i.e. excellent wives, *vidyā* i.e. learning (the knowledge of) the Dharma i.e. Law, *śaucam* i.e. (rules of) purity, *subhāṣitam* i.e. good advice and *śilpāni* i.e. various arts may be acquired from anybody (II—240).

Upameya: *vidyā*

Upamānas: (i) *Dharma*, (ii) *śilpa*, (iii) *śauca*, (iv) *subhāṣitam* and (v) *strīratnāni*

Note:—Here one common property namely *sarvataḥ samādeyāni* is connected with the *prakṛta*, the *vidyā* (which is thus the Upameya) and the *aprakṛta* things namely *Dharma*, *śilpa*, *śauca*, *subhāṣitam* and *strīratnāni* (which thus serve as Upamānas). Hence the figure in the verse is Dīpaka where there is *sakṛd vṛtti* of the *dharma* i.e. the common property between the *prakṛta* and many *aprakṛta* things.

(h) बाल and सुभाषित see No. (b) above

(i) विष and अमृत see No. (b) above

(j) सुभाषित and बाल

Upameya: *sadvṛtta* and *amitra*

Upamāna: *subhāṣita* and *bāla*

Note:—This is a Dīpaka for the details of which see No. (b) above.

(k) स्त्रीरत्न and दुष्कुल see No. (a) above.

(4) *Dṛṣṭānta*

(a) नामग्रहण of कतकफल and वारि

To whatever order (*āśrama*) he may be attached, let him, though blemished (*dūṣita*) (by a want of the external marks), fulfil his duty (*dharma*), equal-minded towards all creatures; (for) the external mark of *liṅga* (of the order) is not the cause of (the acqisition of) merit (*dharma*). Though the fruit of the *kataka* tree i.e. *Katakaphala* (the clearing-nut) makes water clear, yet the (latter) i.e. *vāri* does not become limpid in consequences of *nāmagrahaṇa* i.e. mention of the (*fruit's*) name (VI—66-67).

Upameya: *liṅga* and *dharma*

Upamāna: *nāmagrahaṇa* of *Katakaphala* and *vāri*,

Note:—The Upameya-vākya is in verse 66 and the Upamāna vakya in verse 67. The resemblance is as follows:

Mere external mark (*liṅga*) of a creed or a sect or an order does not lead to the generation of merit (*dharma*) just as the mere mention i.e. *nāmagrahaṇa* of a *katakaphala* (clearing-nut) does not purify water. Here the assumption of a *liṅga* corresponds to the *nāmagrahaṇa* and the performance of duties of the *āśrama* etc. corresponds to the *Katakaphala*. The figure is Dṛṣṭānta which is defined by Mammaṭa as '*dṛṣṭāntaḥ punaretesām sarveṣām pratibiṁbanam*'.

(b) भस्मन्

As *tṛṇāgni* i.e. fire of dry grass is (unable to consume the offerings and is quickly) extinguished; even so (is it with) an unlearned Brāhmaṇa; sacrificial food (*havya*) must not be given to him, never is (it offered in (*bhasman*) i.e. ashes (III—168).

Upameya: *anadhīyāna Brāhmaṇa*,

Upamāna: *bhasman*,

Note:—Here also we have Dṛṣtānta in cd, where the *anadhīyāna* Brāhmaṇa is compared with *bhasman* and the gift of a *havya* to him is compared with *havana* in *bhasma*, which proves to be of no use to one who offers it.

Also see No. 97 in the Similes in Chapter 3.

(c) रुधिर and असृग्दिग्ध हस्त

Food sacred to the manes (*kavya*) or to the gods (*havya*) must be given to a man distinguished by sacred knowledge (*jñānotkṛṣṭa*); for hands i.e. *hasta* sneared (*digdha*) with blood (*asṛk*), cannot be cleansed with blood i.e. *rudhira* (II—132).

Upameya: *ajña vipra* and *dātā*,

Upamāna: *rudhira* and *asṛkdigdha hasta*,

Note:—This is *Vaidharmyeṇa Dṛṣṭānta*. Here ignorant *vipra* is compared with *rudhira* or blood and the *dātā* or offerer to *asṛkdigdha hasta* or blood-stained hand. Both namely the *dātā* and *asṛkdigdha hasta* are, by themselves, impure. For purifying them, *kavya*-offerings given to an ignorant Brahmin and *rudhira* can evidently be of an avail. Hence the conclusion in a-b that the *kavya* or *havya* ought to be given to a learned Brahmin alone.

(d) वारि and नामग्रहण of कतकफल see No. (a) above.

(e) असृग्दिग्ध हस्त and रुधिर see No. (c) above.

(5) *Nidarśanā*

(a) अग्नि (and व्रत)

(If) he (i.e. the king) is ardent in wrath against criminals and endowed with brilliant evergy and destroys wicked vassals, then his *vratam* is said to be *āgneyam* i.e. his character is said to resemble that of Fire (IX—310).

Upameya: *prākaraṇika nṛpa*,

Upamāna: *agni*

Note:—Here the king's *vratam* is said to *āgneyam*. As one cannot follow the *vrata* of another, we have to understand an *Upamā* here, where the king is compared to Agni and his *vrata* similar to that of Agni. Hence the figure is Pada-Nidarśanā. Nidarśanā is defined by Mammaṭa as '*abhavan vastusaṁbandhaḥ upamāparikalpakaḥ*'.

N.P. Also see No. 2 in the Similes in Chapter 3.

(b) अर्क (and व्रत)

As *āditya* or the Sun during eight months (imperceptibly) draws up the water i.e. toys with his rays even so let him gradually draw his taxes from his kingdom; for that is *arkavratam* namely the office in which he resembles the son or Arka (IX—305).

Upameya: *prākaraṇika nṛpa*,

Upamāna: *arka*,

Note:—Here the king or *nṛpa* is advised to follow *arkavrata*. The connection between the two seems impossible as one cannot follow the *vrata* of another. In order to account for this we have to suppose *arkavratam* as *arkavratasadṛśam vratam*. This leads to Upamā. Hence the figure is Nidarśanā which is defined by Mammaṭa as '*abhavan vastusaṁbandhaḥ upamāparikalpakaḥ*'.

Also see No. 28 in the Similes in Chapter 3.

(c) इन्द्र (and व्रत)

As Indra sends copious rain during four months of the Rainy Season, even so let the king, taking upon himself the office of *Indra* i.e. *indravrata*, shower benefits on his kingdom (IX—304).

Upameya: *prākaraṇika nṛpa*,

Upamāna: *Indra*

Note : Here also the king is said to accept the vrata of Indra. This is impossible. Hence we are to understand an Upamā where the king and his *vrata* is compared to Indra and his *vrata*. Hence the figure is Nidarśanā.

Also see No. 36 in the Similes in Chapter 3.

(d) चन्द्र (and व्रत)

He is a king taking upon himself the *vrata* i.e. office of *Candra* i.e. the Moon, whose (appearance) his subjects (greet with as great joy) as men feel on seeing the full moon (IX—309).

Upameya: *nṛpa*

Upamāna: *candra*

Note:—A *nṛpa* cannot be really *cāndravratika*. His *vrata* can at best be similar to that of *candra*. Thus there is *paryavasāna* in Upamā of *nṛpa* with *candra*. Hence the figure is again Nidarśanā.

Also see No. 83 in the Similes, in Chapter 3.

(e) पृथ्वी (and व्रत)

As *dharā* i.e. the earth supports all created beings equally, thus (a king) who supports all his subjects, (takes upon himself) the *pārthivam vratam* i.e. the office of *Pṛthvī* i.e. the Earth (IX—311).

Upameya: *rājan*

Upamāna: *pṛthvī*.

Note:—Here also as the King is asked to observe the *vrata* of *pṛthvī*. As one cannot really hold the *vrata* of another, this leads to Upamā and hence the figure is Nidarśanā where *pārthivam vratam bibhrat* is understood as *pṛthvīvratasya sadṛśam vratam bibhrat*.

Also see No. 112 in the Similes in Chapter 3.

(f) प्लव (and) व्रत

One who after accepting money from the wicked offers it to the good, makes himself a *plava* i.e. boat and saves both i.e. the wicked and the good (XI—19).

Upameya: *ātman*,

Upamāna: *plava*.

Note:—Here the person is said to convert himself into a *plava* i.e. boat i.e. the saviour namely the cause of *santaraṇa* in case of the wicked person whose wealth or money he has taken and has

offered it to the good. As it is not possible to actually convert oneself into a *plava*, the figure here is a Nidarśanā ending in the comparison of *ātman* with a *plava*.

(g) बक (and व्रत)

That Brāhmaṇa, who with downcast look, of a cruel disposition is solely intent upon attaining his own ends, dishonest and falsely gentle, is a *bakavratacara* i.e. one who observes the vow of a *baka* i.e. heron.

Those Vipras or Brāhmaṇas who are *bakavratinaḥ* i.e. who act like herons and those who display the characteristics of cats, fall in consequence of that wicked mode of acting into (the hell) called Andhatamisra (IV—196-197).

Upameya: *dvija* or *vipra*,

Upamāna: *baka*.

Note:—Here the *vipra* or *dvija* is said to be a follower of the *vrata* of *baka*. As one cannot really follow the *vrata* of another, there is *abhavan* (impossible) *vastusaṁbandha* and hence *this* constitutes a Nidarśanā, which ends in the comparison of Baka and the Vipra.

Aslo see Nos. 145 and 145 A in the Similes in Chapter 3.

(h) मारुत (and व्रत)

As the Māruta i.e. the Wind moves (everywhere) entering (in the shape of the vital air) all created beings, even so let him penetrate (everywhere) through his spies. That is *mārutam vratam* i.e. the office in which he resembles the Māruta or the Wind (IX—306).

Upameya: *prākaraṇika nṛpa* or *rājan*,

Upamāna: *māruta*,

Note:—Here also the *vrata* of the king is said to be *māruta*. As it can be at best *mārutasadṛśa*, the expression *mārutam vratam* contains a Nidarśanā which is *upamāparikalpaka* i.e. ending in the comparison of *Māruta* and the *nṛpa*.

N.P. Also see No. 185 in the Similes in Chapter 3.

(i) मार्जार (and लिङ्ग)

Those Brāhmaṇas or Vipras who observe the vow of a heron and those who are *marjāraliṅginaḥ* i.e. who disaplay characteristics of cats, fall in consequence of that wicked mode of acting into (the hell) called Andhatamisra (IV—197).

Upameya: *vipra*,

Upamāna: *mārjāra*,

Note:—Here also *vipras* are styled as displaying the characteristics of cats. This is not possible. Hence we have to understand a simile here and say that the characteristics displayed by the *vipras* are similar to those of the *mārjāra*. Hence this is a Nidarśanā ending in the comparison of *vipras* with *mārjāras*.

N.P. Also see No. 148 in the Similes in chapter 3.

(j) यम (and वृत्ति)

Let the prince or the king, therefore, like Yama not heading his own likings and dislikings adopt the behaviour of *Yama* i.e. *yāmyā vṛtti*, suppressing his anger and controlling himself. (VIII— 173).

Upameya: *rājan*,

Upamāna: *Yama*,

Note:—Here also the king is asked to assume *yāmyā vṛtti*. As this not possible unless we understand *yāmyā vṛtti* as *yamasadṛśā vṛtti*, the figure here is Nidarśanā ending in the comparison of the *king* with Yama.

Also see No. 172 in the Similes in Chapter 3.

(k) यम (and व्रत)

As *Yama* at the appointed time subjects to his rule both namely the friends and foes (*priyadveṣyau*), even so all subjects must be controlled by the king; that is (his) *yamavrata* i.e. office in which he resembles Yama (IX—307).

Upameya: *rājan*,

Upamāna: *Yama*,

Note:—Here the *vrata* of the king which cannot be identical with *yamavrata*, is said to be so. This can be intelligible only on understanding similarity in the two *vratas* and thus leading to the comparison of the *rājan* and *Yama*. Hence the figure is Nidarśanā.

Also see No. 173 in the Similes in Chapter 3.

(l) वरुण (and व्रत)

As (a sinner) is seen bound with ropes by Varuṇa, even so let him punish the wicked, that is (his) *vāruṇam vratam* i.e. the office in which he resembles Varuṇa (IX—308).

Upameya: *rājan* from verse 307,

Upamāna: *Varuṇa*

Note:—Here also the *vrata* of the king is said to be *vāruṇa*. It can be *varuṇavratasadṛśa*. Hence the expression *vāruṇam vratam* ends in Upamā of the *king* and *Varuṇa*. Evidently the figure is Nidarśanā.

Also see No. 180 in the Similes in Chapter 3.

(6) *Rūpaka*

As a fire in one moment consumes with its bright lustre, the fuel that has been placed, on it, even so he who knows the Veda destroys all guilt by *jñānāgni* i.e. the fire of knowledge (XI—246).

Upameya: *jñānam*,

Upamāna: *agni*

Note:—Here the *jñāna* or knowledge is identified with *agni* i.e. fire as it burns or totally destroys all sins. As the *abheda* between *jñāna* and *agni* is intended, the figure is Rūpaka which is defined by Mammaṭa as '*tadrūpakam abhedo ya upamānopameyayoḥ*'.

N. P.—Also see No. 6 in the Similes in Chapter 3.

———

B. *Alaṅkāras Independent of Aupamya*

1. *Kāvyaliṅga*

One should not sit in a lonely place with one's mother, sister or daughter; the group of senses is powerful, and drag away i.e. master (even) a learned man (II—215).

Note:—Here *cd* convey the *balavattva* of the *indriyas* which is really the cause of the advice contained in *ab* namely a person should not sit with a mother etc., in a lonely place. The cause is not expressed with the help of the instrumental or ablative case as usual; but poetically making the whole sentence serve as a cause. Hence the figure is Kāvyaliṅga of the *vākyaga* variety. Kāvyaliṅga (poetical cause) is defined by Mammaṭa as '*kāvyaliṅgam hetorvākyapadārthatā*'.

2. *Sāra*:

Of created beings (*bhūtāni*) the most excellent are said to be those that are animated (*prāṇinaḥ*); of the animated, those which subsist by intelligence (*buddhijīvinaḥ*); of the intelligent, mankind or men (*narāḥ*); and of men the Brāhmaṇas;

Of Brāhmaṇas, those learned (*vidvāṁsaḥ*) (in the Veda), of the learned, those who recognises (the necessity and the manner of performing the prescribed duties) (*kṛtabuddhayaḥ*); of those who possess this knowledge, those who perform them (*kartāraḥ*); and of the performers, those who know the Brahman (*brahmavedinaḥ*) (1-96-97).

Note:—Here the Alaṅkāra is Sāra as there is *uttarottaramutkarṣaḥ* or the ascending scale of *bhūtas*, *prāṇins*, *buddhijīvins*, *brāhmaṇas*, *vidvāns*, *kṛtabuddhis*, *kartṛs* and *brahmavedins*; subsequent being higher than the previous and ending in *brahmavedins* which is the highest limit (*parā avadhiḥ*) in point of excellence. Sāra is defined by Mammaṭa as '*uttarottaramutkarṣaḥ bhavetsāraḥ parāvadhiḥ*'.